

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

Vol. XII

OCTOBER, 1936

No. 10



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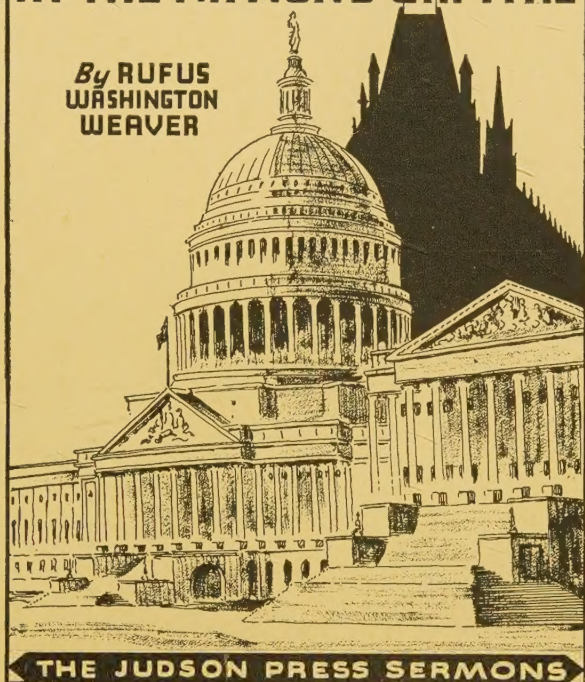
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MILES W. SMITH

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Rethinking Your School

We venture to use here a rather convenient word that is coming into vogue in the specific sense of overhauling not only one's views, but as well hitherto employed methods. The majority of Sunday school superintendents are "rethinking persons" in this sense; constantly questioning themselves, "Am I possibly a fossil religiously?" or, "Are there better methods of organization, supervision and teaching than those we are now following?" or, "Is our school as big and efficient and spiritually minded as it might and should be?" There are those who realize that they should face these questions, but dread to do it; keep putting it off. It has been the writer's opportunity to see the inside of a considerable number of church schools, and frankly, he has found altogether too much status quo in them; at least in not a few of them; and again, frankly, the fault is usually the superintendent's.

More Care in Appointment and Elections

It is gratuitous, or unkind, to hint that many church schools are headed by incompetent officials, or misfits. The work is so voluntary, so clearly a labor of love—like most Christian service—that churches cannot be overparticular or overdemanding. There is only the available material; in small churches, not much choice. To quote Boston W. Smith's oft-repeated bit of Christian work philosophy, you have to "do the best you can with what you have." This does not exculpate some churches from the blame—which may be almost guilt—of having carelessly chosen the officers of this vitally important department of their work. There are two things that no church should do: put its Sunday school into the superintendence of a man—or woman—for any other reason than competence (meaning spiritual competence as well as executive and educational competence); and give a Sunday school class to a person just because that person wants to teach it—or is wanted by the class.

The Absence of Push

It is good for ministers (and, incidentally, for the churches) that always there is back of them the push; that is, the ambition and criticism, of a considerable group, the church. If things don't go well there will be questionings that he may not disregard. If he does not bring things to pass he hears from it, and, if he is wise, buckles down a little harder and more intelligently to his job. If it becomes evident that he is a misfit it will be hinted to him from many directions and in many ways that he is. Now, in the case of the Sunday school superintendent such push is usually absent. The last person in the world to push him—in any of the senses—would be the pastor of the church; and for obvious reasons. If the work of the school is drifting instead of advancing only a few beside the pastor will worry. "It is a thankless, self-sacrificing position; who wants it?" think the majority. Most churches are, anyhow, long-suffering and charitable, no matter how often they are criticized for not possessing these virtues. Just here lies one of the most cogent reasons for the salaried Sunday school superintendent—of which little need be said, for most churches.

Getting Rid of Unwanted Teachers

The superintendent of the school of one of my churches possessed the rare and pleasing gift of "speaking the truth in love." It seemed to him—and to some of the rest of us—that a young-lady teacher should give place to someone else. She didn't see it. Fearing the consequences, I begged him to let her go on, not to request her retirement. He knew her better than I did, as it proved. He argued, "Mary is such a fine Christian that her feelings and pride won't enter

in." And they didn't. Graciously she received his word, acquiesced, and continued our good friend and the church's. There may not be an overplus of such people in our churches, but that there is not is one reason why their work is not carried on more efficiently and with larger results. You certainly may not use the "hire-and-fire method" of the business world in church work—neither with pastors nor Sunday school superintendents nor Sunday school teachers. Christian fellowship and love are too much involved, and we are too much obligated to the Holy Spirit's direction; but—well, in some cases something ought to be done!

The Cultivation of Denominational Loyalty; "A. B. P. S."

In a recent number of ADULT LEADER the Editor had something to say of denominationalism, and in particular of how he happens to be a Baptist. I have since been thinking of the influences that have conduced to make and keep me a good Baptist—for I profess to be that. May I start off with this very Publication Society, its periodicals; for some of the little picture-cards that were given us in the primary class bore its imprint. And then there was *The Young Reaper*¹ that the mother was accustomed to read to us of a Sunday afternoon before I myself could read. The first study material that I recall was the *Bible Lessons*. It had the general form and appearance of the *Bible Lessons* that we now issue, except that it was smaller. The names on this and the other Sunday school literature upon which I was brought up, Benjamin Griffith and C. R. Blackall, remained so imposing in my memory that when years after I came to the Philadelphia vicinity to study theology, at Crozer Seminary, I lost no time in getting a look at these worthy gentlemen, who were still in action, at the old 1420 Chestnut Street headquarters.

The Examiners

Like every other interested Baptist the mother was a subscriber to what is now *The Watchman-Examiner*. It was then *The Examiner and Chronicle*, or, a little later, just *The Examiner*. An uncle had started her with it long before I was born and when it was *The Recorder and Register*. The paper made Edward Bright a great Baptist name to me, and on my first visit to New York City I went to the Fifth Avenue Church, not so much to hear Thomas Armitage preach

as to have the famous editor, Doctor Bright, point out to me. Through the columns of *The Examiner* as I grew older I became pretty well acquainted with the work and workers of our denomination; in other words, became an informed, and so a loyal, Baptist.

The Baptist Encyclopædia

Perhaps, curiously, *The Baptist Encyclopædia* should also be cited as contributing to my Baptist upbringing. The price, ten dollars, seemed excessive to my mother, but the canvasser was a good talker and persuaded her to invest. It was well for me Baptistically that she did. I read it and read it. The "Who's Who" of the Baptist notables—and so many who were not so notable!—of the eighteen eighties has been subjected to no little ridicule and sarcasm in comment, but on the whole it was a worth-while book. Its compiler, William Cathcart, was capable of serious scholarly and knew all about the Baptists. So I learned about them!

A Baptist Education

Of course there can't be any such thing. Nevertheless, considering all these early influences and my mother's Baptist standpatism, it was a matter of course that I should go to Baptist schools; first to the New York State Cook Academy; then to the University of Rochester, which was at that time a thoroughly Baptist institution, under the presidency of one of our great denominational leaders, Martin Anderson, and finally to Crozer Theological Seminary. The years spent in these institutions naturally widened and strengthened my Baptist sympathies. It may have been narrowing. That depends on what you mean by the word. It did bring me in contact with hundreds of men who were or were to become Baptist leaders and that I have esteemed an advantage as well as a great privilege. It also gave me some understanding of what our denomination is and stands for. The Baptist schools do not always turn out good Baptists or even good Christians—but they manifestly help to this end.

Hypocrisy in the Ideal?

People out of sympathy with the Christian faith and hypercritical of it frequently refer sarcastically to the soulful singing of hymns of devotion and consecration that ill express the singer's actual Christian walk and talk; such hymns, we mean, as "Have thine own way, Lord!" or the refrain, "I'll go where you want me to go, dear Lord." Even a minister has condemned the voicing of this latter profession by admitting that some of those who fervently sing wouldn't go three blocks to the Sunday-morning service in a fairly heavy rain! I myself have q

¹ *The Young Reaper* was started by the New England Sunday School Union in 1844, and under the direction of H. S. Washburn. It was a thirty-two-page monthly magazine containing a few juvenile pages. It was taken over by our Society when the Union was merged with us in 1856. By 1866 it had a circulation of one hundred and thirty thousand. In that year it was made a semimonthly. It was regarded as the best-appearing and most popular juvenile periodical in the country. In 1908 it was discontinued, to make way for our various newer and more modern Sunday school publications.

oned the fitness of "All that I am and have, dear Lord, for thee," for some of my singing church-members whose contributions to the church and its benevolences were flagrantly skimpy. It would have amused me, too, if it hadn't been so serious a matter, to watch a certain man bring out with much gusto "One more day's work for Jesus" at our evening service, when I knew that he had spent that holy Sabbath Day working in his garden and reading the Sunday newspaper. Still more shocking—to some of us—is it to hear a great popular audience, in which we know there are many persons of pronouncedly ungodly or immoral life, singing such intimate confessionals as A. J. Gordon's, "My Jesus, I Love Thee," or Mrs. Prentiss' "More Love, O Christ, to Thee!" Should such songs be thus profaned we wonder? Should they not be reserved for the inner circle of the devoted followers of Christ?

The Religious Value of the Impossible Ideal

Yet after all does hypocrisy enter into much of this worship? Are not the most of these people not sounding a false note, but uttering prayers, aspirations that they should have and of which they do well thus to remind themselves in song? The Bible itself is full of unapproachable ideals, unattainable goals, unrealizable character. And yet all men read it, read them, impose those ideals in the Bible, not to their moral harm assuredly. However close to the earth our feet are holden, is it not well that our eyes be lifted to the hills from whence cometh our help? Shall we even deny to the lost sinner the privilege of breathing a song the confessions and longings of his better self, of the "hidden man of the heart" of him? Aspiration is a tremendous moral force—salvaging force, if you will. It is one of life's highest values to have before us, in a religious sense,

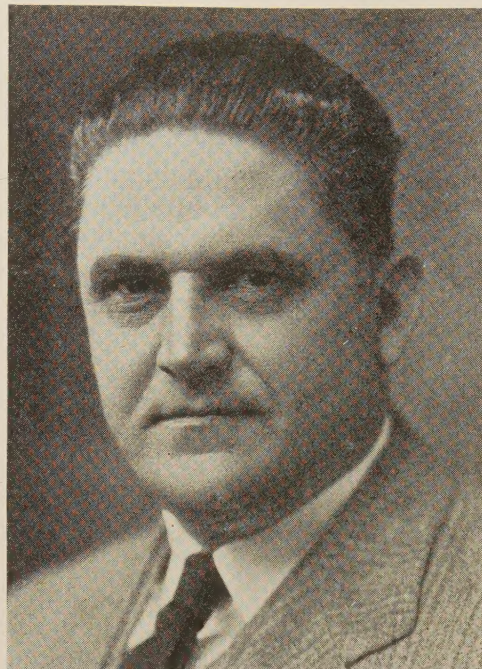
"A possession beyond our possessing,
A love beyond reach of our love."

When Jesus said to the company there on the mountain, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he understood well enough how far beyond and above them that ideal was—yet he said it.

Introducing the President of The American Baptist Publication Society

While the presidency of the Publication Society is more or less an honorary office—since the executive secretary is the factual head of the organization—the position has always been occupied by men who were not only distinguished leaders in the denomination but so deeply interested in the Society's work and aims. Some of them, like Joseph H. Kennard (1844-1854),

Samuel A. Crozer (1885-1911) and the last incumbent, John Nuveen (1933-1936), gave most liberally of their time to its affairs; were far more than honorary officers. The first president was the famous



Obadiah Brown, forty years pastor of the First Baptist Church of Washington, D. C. The president for 1936-1937, elected by the St. Louis Northern Baptist Convention, is Dr. Erdmann Smith, since 1931 minister of the First Baptist Church, Austin, Ill.

Doctor Smith's experience in educational work, added to his familiarity with church and religious matters, makes him peculiarly fitted to head the Publication Society and counsel in its management. He was for five years professor of education and psychology in Oklahoma Baptist University; for three years a professor in William Jewell College; and from 1924 to 1931 president of Ottawa University. In 1918 he served on the committee for the reconstruction of courses of study in the elementary and secondary schools of Oklahoma; he was chairman of the committee of the Southern Baptist Convention to raise twenty million dollars for Southern Baptist colleges; and he was a member of the Kansas Educational Council. At the St. Louis convention last May he was elected vice-president of the Board of Education of the Northern Baptist Convention.

COUNT your garden by the flowers,
Never by the leaves that fall;
Count your days by golden hours,
Don't remember clouds at all!
Count your nights by stars, not shadows,
Count your life with smiles, not tears.

LOVE THE SWEETEST BUT NOT THE GREATEST THING IN THE WORLD

By JOHN SNAPE, D.D., Los Angeles, California

Love is not the greatest thing in the world, despite Henry Drummond's declaration to that effect and his exquisite exposition of the thirteenth chapter of First Corinthians. Love is not the greatest thing in the world—holiness is. Nothing in the world, or in heaven, can be greater than fixed and finished character. Love will lead a man to pursue holiness, without which no man can see the Lord, but it is after all only the bridge over which we walk into the holy land.

Love, however, is the sweetest thing in the world, or in heaven above. And it is sweetest when it is stillest—when it exceeds the bounds of human speech.

The little children of France could not speak the language of America, and many khaki-clad defenders of democracy could not speak in French, but both could speak in love. When some big bronzed boy from the hills of free America, his own lips reminiscently fragrant from a mother's caress, bent over a little child in northern France and implanted a kiss upon her willing lips, love was its own interpreter. Love is a universal language and only limps and stumbles when it is "cabined and confined" in speech.

One day on a trolley car in eastern Ohio I chummed and tried to converse, in friendly fashion, with a black-eyed little boy I mistook for an Italian. His eyes flashed, and indignantly he said, "Me no Italian; me Syrian." Then I tried to tell him of One of whom the poet mistakenly sings when he describes him as "sleeping tonight beneath the Syrian stars." The little Syrian boy and I could not converse in Syrian, but we could both speak in love.

I crawled up in a Greek bootblack's booth in a Western city. Noticing his home paper, from Athens, I picked it up and read an easy sentence from it in his own loved language. He looked up at me and spoke so many sentences so fast that I had to cry "quits"—and laugh. We both laughed—our way into each other's hearts. I could not talk to him in Greek, but we could talk to each other in love, for love is a universal language.

Last winter I preached for several weeks in my old town of Oakland, Calif. One day, attending a funeral in the same cemetery in which sixteen years before I was wont to greet the grave-diggers, I spoke to them a "Good Morning," and smiled. They smiled back at me, as they used to do when I lived there, and said, "*Bon-journo. Come stai?*" I replied, "*Bene, grazias.*" All we had said to each other was, "Good morning; how are you?" and "Pretty well, thank you." We really had not talked to each other in Italian, but we had renewed conversation in love.

I was riding one time from Pittsburgh to Washington on the B. & O. We were two hours late when we pulled into Cumberland, Md., and there was a diner on the train. We all rushed over to the eating stand to satisfy our hunger. There were some strangers on the train who had just landed in Philadelphia from their far-away home across the sea. They had come down to work in the mines of West Virginia. They had funny hats upon their heads, queer little hair-covered trunks strapped upon their backs, and they too, were hungry. They could not speak our language, and I watched and wondered. They walked up to the counter, smiled at the waiter behind it, pointed to the sandwiches within the counter and pointed to their mouths. The restaurant waiter pointed to their pocketbooks, and presently they, like the rest of us, were satisfying their hunger. Hunger, like love, is a universal language.

Love is a strong and absorbing attraction toward the object of its affection. It is "an affection of the heart, excited by that which delights or commands admiration." It is the fiercest and finest passion of the human soul; the sweetest expression of domestic felicity; the mightiest force in the universe that moves the hearts of men toward God and the heart of man toward men.

Love is physical propinquity based in biology; intellectual affinity based on mutual tastes; spiritual constancy rooted in religion. Early affections ripen into abiding love, provided they are shot through and through with reticence, refinement and religion.

Parents are to blame for the mistaken ideas of love held by the boys and girls of our homes if they treat their high school romance as jokes and openly tease them about them. The school teacher is to blame if she accepts her own early experiences in unrequited affection as a justification for cynicism and suspicion toward the early love of youth. Society is to blame if by its own disregard of conventions it lowers the standards of moral ideals upon which alone can be built a stable civilization. The church is to blame if through ignorance or timidity or other-worldliness it overlooks its fine opportunity for instruction and cooperation with the young people of today in finding themselves in this period of life when it is so easy to get lost amid the mazes of mystifying emotions. The young people themselves are to blame if they make the mistake of thinking that the romances of early life have no value, resting upon the ideals of manhood and womanhood. If their conception of a "jolly good time" turns

ow close they may travel toward the precipice of lowered ideals.

The boy must know that the strength of virile manhood is given him for chivalry; the girl must see that the charms of femininity should ever be a synonym for modesty.

Henry Drummond says, "The spectrum of love has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity." Of course; but what is the sum of those nine ingredients? It is character, unmaxed and completed. Love, the sweetest thing in the world, furnishes the motive for the greatest thing, but the greatest thing in the world is holiness. Faith, hope, love, but the greatest of these is love. Paul is not contrasting love with holiness, only with faith and love; else he would have said, "the greatest of these is holiness." God never made anything greater than holy man.

"Be ye therefore perfect"—there is nothing beyond that. When we get that far we shall be at the end of the road. We shall find ourselves to be like Him; we shall see him as he is. The *sine qua non* of Christian attainment is holiness.

Love's equivalent is often found outside of human lives. It may express itself in art, or music, or poetry, or through religious service. It has expressed itself in the lives of Susan B. Anthony, Frances Willard, Anna Shaw, Jane Addams and Helen Keller in social ministry.

Jesus loved Martha and her sister, but he didn't marry either of them. His love burnt itself out at white heat upon the cross. It expressed itself in sacrifice. That is why, through love, Jesus is embedded in the world's history, is beautiful in the world's art, is vocal in the world's music, is eloquent in the world's literature and regnant in the world's politics.

Village Sunday School Doubles

By J. Elmer Russell, Auburn, New York

A Sunday school in a New York State village with a population of about twelve hundred has recently doubled—or practically doubled—its attendance. This has come about not by getting the pupils away from the other two schools of the town, not by a high-pressure attendance campaign or contest, but by bringing in boys and girls from unchurched country neighborhoods.

For years this village church had been jogging along like hundreds of others, ministering to the boys and girls of the village who came, and to the children of a few families who were members of the church. When a new superintendent was chosen, and largely through his vision, energy, and ability as an organizer

the school began to reach out for miles where no other Sunday schools were to be found.

There was a hamlet with ten or twelve houses about seven miles out. Among them stood an abandoned church, pathetic in its dinginess, with paint that was fading and scaling off and windows broken, the panes stuffed with cast-off garments. At first the pastor and superintendent thought of starting a branch school there on Sunday afternoons. But this plan was given up in favor of an effort to get these and other neglected boys and girls into the village school. Did not the great Teacher say, "Go out into the highways and byways and compel them to come in?"

At first only two automobiles were available, those of the pastor and the superintendent. These cars started at the village, drove out the seven miles, picked up about fifteen children, and brought them in to the 9.30 Sunday school session. After school the children were carried back home again. Thus each car was driven twenty-eight miles a Sunday, rain or shine, summer and winter. At present the number of cars that deliver boys and girls at the school has grown from two to eleven. Moreover, each driver pays for his own gas; and it is interesting to know that some of the cars are donated by those who are not members of the church or school. Most of the cars start from the village, but there are a few farmers who, now that the plan is in operation, pick up children of their particular neighborhood for whom they previously felt no responsibility. The question of liability in case of accident has been faced. Some of the car-owners carry liability insurance. In case of the others an effort, largely successful, has been made to get the parents to sign a release.

The average attendance of the school has increased from forty-five to eighty-eight. The boys and girls from the country are the most regular in coming. So far the cars have gone out only along improved roads, but the school is dreaming of reaching out after the children living on the dirt roads, at least during the good driving season. They also hope later to bring in adults.

One day I drove through the outermost hamlet with the pastor. As we passed a rough wood-colored house, hardly more than a shanty, he said, "This is where our newest pupil, a little girl, lives." How happy he who said, "Suffer the children to come unto me," must have been that one more child was having a chance to learn of his love!

THE good intent of God became the Christ,
And lived on earth—the Living Love of God,
That men might draw to closer touch with heaven.
Since Christ in all the ways of man hath trod.

—John Oxenham.

Intensive Dramatics

By HERBERT WENDELL AUSTIN, Courtland, Mississippi

In almost every Sunday school class the possibilities for a constructive and intensive use of dramatics are well-nigh limitless. Besides the training incidental to the dramatic programs, each participant lives through assumed situations of life which build character in himself as he does his part to bring the story convincingly before the audience. I am not considering, of course, those messageless plays whose sole purpose seems to be to entertain. There is little excuse for a class to waste valuable time on such material.

On the other hand, by "dramatics," as the word is used in this article, I do not mean elaborate or extensive plays. From a wealth of published material a class may avail itself of these without my suggestions. My purpose is to point out how any active class may prepare and present in dramatic form some Christian theme in need of special stress in the locality, or to emphasize community conditions in need of special attention. To do this successfully presupposes an authentic knowledge of the class' community.

"Intensive," note that word. If the class is to present a play or playlet *intensive* to local needs and interests, one thing is almost certain—it *must be locally planned and prepared*. Since the dramatization is not to be elaborate, necessarily, the task of writing it will not be difficult.

Positive purpose should be behind the presentation. The entertaining element must be there—the more entertaining the better—but the purpose must never be sacrificed. Neither should it be glaringly tacked on. The best dramatization, be it long or short, elaborate or simple, is that with the interest and lesson principles so interwoven that the one seems inseparable from the other. The audience need not sense the didactic intention of the play, but it must feel in a persuasive way the underlying message or argument carried by the action. They must be inspired, not in the sense that they have been taught something, but in the sense that they have attained a new consciousness of great principles at work in and about the individual.

In preparing the intensive playlet class workers must first of all study the community—the field it serves. What is the local situation? What special temptations obtain to corrupt the people, especially the youth? What are the chief interests? What relationships between the class and the people need particular stress? What type of spiritual awakening of the impulses and Christian virtues is needed?

Having determined the message or theme of the dramatization, the next step is to plot a story to carry this message. Humor is not out of place, so long as

it is clean and relevant to the story portrayed. Throughout the play or playlet, however, the sympathies of the audience should be kept in mind, and the action slanted to play upon them for a constructive, convincing impression. The underlying motivation must obviously be eminently Christian.

Since no play, whether long or short, is likely to be stronger than its weakest character or character-part, care must be taken in the selection of the cast and the writing of the minor parts. No dramatic program should be presented until it has been rehearsed sufficiently to assure a strong and convincing presentation.

In many small schools, where equipment for setting is limited, the specially written playlet may take into consideration these limitations and thus make effective production less difficult. Having worked in a small school for some ten or twelve years, I realize from actual experience the difficulties encountered by such groups in the production of general dramatizations.

Whatever your local needs are, whatever the special message you would portray, bring the cause before the people in the form of a simple but interesting dramatization. It will not only be appreciated, but will actually inspire interest in certain things and make special impressions when all other means fail. In dramatics the class will find itself working in a light-touched field. Its possibilities have never been really appreciated.

I have used the intensive drama as follows: "The Church—What It Means to the Community," emphasizing a new relationship; "David and Jonathan" emphasizing friendship; "A Dangerous Obsession" emphasizing the evil of alcohol; "What the Bible Class Can Do for the Individual," emphasizing what any active class can do for the individual. The presented signal truths which could never have been made so impressive by other means. Any other subject may be treated in the same manner. A five-minute dramatic, carefully written and presented, is often worth more than an hour lecture by a weak speaker. The special pageant is an unfailing tool stimulating interest in specific work.

In presenting community messages, play workers should be careful not to impersonate any local character in an offending manner. Use the intensive play or playlet to build up the class, to build up the church and Sunday school, to awaken interest in specific undertakings or causes, to promote civic Christianity, to inspire a new consciousness about life and its meaning, but never to cast flings or to produce unprofitable argument.

The Liquor Problem Today

By DEETS PICKETT

Director of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

I. HOW IT ALL BEGAN¹

Suggested Scripture: Isaiah 57:14

"But the worst of all . . . is the systematic alcoholizing of mankind on the strength of a bad custom which is old enough to be sure but which has become an acute pestilence in our modern civilization."—*August Forel*.

INTRODUCTORY

Step into the elevator, please. We are going up, up, up, far enough to get a really comprehensive view of the liquor problem in all of its aspects. If we are to understand it, we must rise above both time and place, for the alcohol question is not the same everywhere, nor is it the same at all times. It offers an individual problem. It is social, economic and political. It is related to all living, so that when living alters its pattern the problem alters likewise.

HOW IT BEGAN

Primitive man lived a hard life. Perched on the boughs of trees, or crouched in his damp, cold cave, he shivered, hungered and thirsted. His inadequate weapons helped him little in the pursuit of food, nor were they trustworthy as instruments of defense. He, his wife, and his numerous children were clothed in skins. They were foul with dirt and plagued with vermin. Positive comfort was usually far beyond his reach. Forgetfulness, surcease from sorrow, strife and pain represented the ultimate of his desires.

His wife, thinking ever of the security of her children, probably demanded that wandering cease and a fixed domicile be established. He learned to make tents from skins. A burning tree, smitten by lightning, taught him the uses of fire. He learned to domesticate animals and plant the seeds of fruits and grains. He was no longer a savage; he was a barbarian. *And he discovered alcohol.*

Probably Big-Tooth, our hero, discovered the strange properties of alcohol quite accidentally. He had learned to fashion vessels from the mud of the riverside. In these vessels he stored grain and fruits. But his grapes would not keep. They spoiled, and it is quite reasonable for us to picture his return from the chase one hot day of Indian summer to find a jar which he had filled with grapes containing nothing but a quantity of sour liquor and a mass of rotten pulp. He was famished; he drank. He forgot his fatigue, forgot his hunger, forgot that the world was a hard

and bitter place for primitive man. Finally, he was drunk, and of course he awoke from his stupor—just as his descendant, Chollie Knickerbocker, awakens today—with a bad headache and a dark-brown taste in his mouth.

A SOCIAL PROBLEM

Big-Tooth had discovered alcohol, and he shared his discovery. Naturally fermented wines, ciders and beers became festival drinks. They enlivened the occasion after the harvest, after the victory over enemies, after successful hunts. They became associated with worship, because man felt that alcohol, in dissociating him from his immediate environment, helped him to come into touch with the gods. The women probably were not allowed to drink; certainly they were not allowed to participate in the social and ceremonial orgies of the warriors and hunters.

THE COMING OF CIVILIZATION

Man made progress. He learned to build houses, to clothe himself better, to wrest from the earth a greater share of its bounties, to organize his society for protection against enemies and for predatory aggression against weaker groups; but drink still played a large part in his life, which, for the common man, was still very hard. Life was short and disease prevalent. The skulls of early Egyptians show numerous abscesses of the teeth, and there were no dentists of skill, while medical practice was simply an additional cruelty. Rulers were tyrannical. Man still drank heavily of wine and beer. Early Egyptian and Babylonian tablets speak of the prevalence of drunkenness. One of the earliest of Egyptian inscriptions reads:

"His earthly tenement
Was shattered by beer and wine,
And his spirit departed
Before it was called for."

Frescoes on Egyptian temples reveal ale-brewing as an industry fifty centuries ago, and Herodotus refers to "barley wine," which was beer, as the national drink of Egypt. The Egyptians thought that the art of brewing was discovered by Isis, the wife of the god Osiris, or Busiris. It is suggested that our word "boozy" is derived from the imagined weakness of the ancient Egyptian god.

In the campaign against the Prohibition Amend-

¹ The first of a series of five articles.

ment the opponents of Prohibition worked very hard to convince the American people that beer and wine are practically non-intoxicating. Every case of drunkenness of which there is an account in the Bible was a case of wine or beer drunkenness; every drink warning in the Holy Book was directed against wine and beer. The orgies of the Roman emperors were conducted without the aid of whisky, brandy or gin, for these drinks are the products of distillation, and distillation was unknown until about A. D. 900.

"Far hence be Bacchus' gifts," said Hector to his mother long before the time of Christ, while an old Scandinavian lay in about the time of William the Conqueror says that the more one drinks the less one knows and the less power he has over himself.

THE SKELETON IN OUR OWN CLOSET

The Saxons lost the battle of Hastings because of drink, so it is said. At any rate they drank heavily, and when wandering knights brought the Oriental art of distilling to the British Isles they drank still more. "O that men should put an enemy in their mouths to steal away their brains," said Shakespeare. Gin ravaged the British nation, which tried to find relief by encouraging the consumption of beer, only to see the evil grow. It seemed at times as though liquors might utterly debauch and perhaps destroy the British people; and from this fate England may have been saved by the religious revivals of the time of Wesley.

WHAT IS THE PROBLEM TODAY?

It is individual. Shall I drink? If I do, what will it do to my body? to my brain? How will it affect my chance of happiness in life? Will it seriously imperil my opportunity to secure a competence and enjoy the many satisfactions which are associated with a reasonable income? What will it mean to my health? If I marry, will my chance of happiness be less or greater if I drink? What about my children and the home that I will establish for them?

THE QUESTION IS SOCIAL AND ECONOMIC

Every drink consumed supports (1) a trade, (2) a custom. Is the trade in alcoholic liquors a menace to the country or is it not? What is the economic aspect of the enormous expenditure for drink? Does the man who drinks moderately have any responsibility for the social delinquency of those who do not drink moderately?

THE QUESTION IS POLITICAL

The drink trade does not exist anywhere in the United States except (1) as an outlaw and a recognized enemy of organized society, or (2) by the permission and protection of government. The influence of the drink traffic and of the drink habit upon all

phases of modern life are so great that every civilized government recognizes that it cannot be treated as other legitimate traffics are treated. No one proposes that men shall be allowed to sell alcoholic beverage under the same terms as they are allowed to sell bread or sugar. Governments must have a definite political policy in regard to it, and this policy must be far-reaching in detail. In the words of Theodore Roosevelt, when he was police commissioner of New York City and a delegation of saloon-keepers approached him to protest against the closing of saloons on Sunday: "The liquor business does not stand on the same footing with other occupations. It tends to produce criminality in the population at large and law-breaking among the saloon-keepers themselves."

WHAT IS THE CHRISTIAN ATTITUDE?

The determination of a Christian attitude toward the problem must take into consideration all of its various phases and, certainly, the elements of time and place. The drunkenness of Big-Tooth, before his marriage at least, was a very different thing from the drunkenness of Big-Tooth's descendant in Times Square today. His drinking was certainly of less social consequence than the drinking of an American citizen of the twentieth century. In the time of Christ a deeply religious and conscientious Jew may have used wine in his household because the wells were polluted and dangerous; certainly he knew nothing of the scientific facts in regard to alcohol which are available to every intelligent person today. He considered water "unhealthful," and so it was—when slops were thrown into the streets from the upper windows of city-dwellings. His descendant can step to a water-tap in any city in the United States and draw freely the most healthful of all beverages. What might have been excusable in Big-Tooth's time may not be excusable today. What might have been reasonable and right under the conditions of life in Palestine two thousand years ago may be entirely wrong in the modern environment. What may have been a minor peccadillo of conduct in Scandinavian dining-halls a thousand years ago may have far-reaching consequences of evil in these times of close social organization and mechanistic civilization.

WHAT IS ALCOHOL?

Napoleon was a little man, but he wrote the Napoleonic code, sent millions of men into battle with fanatical devotion, murdered hundreds of thousands and changed the course of human history. Let us step through the microscope, as Alice stepped through the looking-glass, and meet a smaller Napoleon, so small that he (or it) is able to float through the air. This Napoleon is one of the highest forms of plant life, or perhaps he is one of the lowest forms of animal life

we cannot be quite certain about it, but opinion veers toward the side of the vegetable kingdom. Since we belong to the animal kingdom, this is perhaps fortunate, for we are relieved of an enormous responsibility. The alcohol ferment is a minute living organism, capable of assimilating food, eliminating waste products, growing and multiplying. Tiny as it is, it has probably had a greater influence upon the destiny of the human race than had Napoleon, a greater influence than all the conquerors who preceded him or will follow him. Alcohol, the waste product or excretion of this organism, has certainly done more to shape human history than any other chemical commodity. We are speaking of ethyl-alcohol, ordinarily found in alcoholic beverages such as beer, wine and whisky. It is a habit-forming, irritant, narcotic, depressant drug, with a surprisingly large number of legitimate uses in industry and the scientific world, and one great misuse. It seems to be the universal law of nature that the waste product of any human organization is poisonous to itself and to any higher form of life, so that when the alcohol ferment produces alcohol to the extent of 13.5 per cent. from the liquid in which it is working, it is itself poisoned. Wines, whiskies and other alcoholic beverages containing a greater percentage of alcohol can only be produced by distillation, which is a process of boiling off the alcohol, catching the vapor and condensing it. The Arabians discovered this process in the tenth century and with a flash of understanding named the product *al ghole*, "the evil spirit." Alcohol is a poison of the same general character as chloroform.

THE QUALITIES OF ALCOHOL WHICH MAKE IT SO SIGNIFICANT TO THE RACE

Alcohol has three characteristic qualities which make it of tremendous significance to the individual and the race when it is used as a beverage: (1) It is dehydrating; that is, it has an affinity for water. (2) It has an affinity for fats. (3) It is habit-forming; that is, when it is used the body tends to establish a certain degree of "tolerance" so that an increased quantity is constantly required to give a like effect.

ALCOHOL IS A DEHYDRANT

Alcohol is commonly used in the home and hospital as a drying agency, and all of us know how refreshing and cooling it is as a rub. If the back of your hand is covered with perspiration, a few drops of alcohol will dry it immediately. The most "solid citizen" is really in large part water and anything but solid. Water composes approximately two-thirds of the body. The bones contain about twenty-two per cent., the blood seventy-nine per cent., the brain seventy-five per cent. We breathe out of our bodies every twenty-four hours

about a pound of water, and during the course of a long lifetime we must drink at least seven thousand gallons in order to replace the moisture lost from the tissues. It is not surprising, then, that when alcohol is taken into the body it injures not only the tissues themselves, but the functioning of every organ. This injury is all the more prompt and all the greater because alcohol in the ordinary sense is not digested at all; it is taken into the blood stream unchanged and is carried by the blood to the uttermost limits of the body's organization.

THE EFFECT UPON DIGESTION

Perhaps on the occasion of a dinner engagement your hostess has offered you a cocktail in the drawing-room before dinner is announced. She wished to stimulate your appetite, and if you demurred, perhaps she said, "Oh, one cocktail won't harm; it will simply make you enjoy your dinner and help digestion." Suppose you invite your hostess, Mrs. Swank, into the laboratory for a moment.

"Mrs. Swank, we will drop this bit of sugar and this bit of bread into the vial containing water. Note that both of them are quickly broken down. Now let us drop another lump of sugar and another bit of bread into the vial of alcohol. The lump of sugar is not affected at all. The bread hardens slowly. Now we will try a bit of meat. See, it also slowly becomes harder. Now the white of an egg; it is quickly cooked. Notice that when the meat and the egg are dropped into the water the meat remains soft and the egg is quickly broken up."

How does a cocktail help digestion? How can it possibly help digestion? It is a very peculiar and striking thing that what alcohol dissolves will not be dissolved in water; and what water dissolves alcohol will almost invariably harden. This very fact explains the enormous value of alcohol in industry. It is needed to break down fats and oils which water will not affect. By its use we make varnish and dissolve camphor. Add it to water and oil and they will "mix," despite the old saying.

But since alcohol and water are quite opposite in their effects upon digestion, it follows that if water is in all ordinary circumstances useful in the body, alcohol is quite the contrary. Let us sum the characteristics of water and alcohol and perhaps we shall see this more clearly.

WATER	ALCOHOL
Will not burn.	Burns easily.
Has no taste.	Has burning taste.
Cools and refreshes the skin.	Burns and inflames the skin.
Necessary to healthy life.	Unnecessary to healthy life.
Makes a seed grow.	Kills the seed.
Softens all foods.	Hardenes all foods.
Is itself a food.	Is a poison.

WATER	ALCOHOL
Will not dissolve resin.	Easily dissolves resin.
Does not intoxicate.	Intoxicates.
Benefits the body.	Injures the body.
A constituent of every living body cell.	Is not a constituent of any living body cell.
Aids decomposition.	Prevents decomposition.
Quenches thirst.	Creates thirst.

HEALTH DEFENDERS OF THE BODY

Now suppose we follow alcohol, which is so quickly absorbed unchanged into the blood-stream, as it ranges through the body seeking water. "The blood is the life," says the Bible, a rapidly rushing stream of life throughout the body. The blood is a clear watery liquid colored by enormous numbers of red blood-corpuscles, so small that 3,200 of them are required to stretch an inch. The blood also contains the white corpuscles, 2,500 to the inch, the scavengers of the body. The plasma, or blood-liquid, contains fibrin, tiny threads of which bind the corpuscles together when the blood coagulates. Of the blood solids, twelve parts are made up of corpuscles, six parts of albumen, three parts of salts, fat, sugar and fibrin. The blood builds and repairs the body, carrying material to the tissues where and when they are needed. Each red blood-corpuscle is a carrier of oxygen to the tissues.

As soon as alcohol enters the blood it begins to injure the red blood-corpuscles, the conveyers of oxygen. They shrink, and alcohol, combining with their oxygen, allows waste to accumulate. Sometimes heavy drinking causes the fibrin to coagulate, but when taken into the body much diluted alcohol causes the blood to become thinner so that the faces of chronic drinkers are often red, inflamed, and covered with blotches.

When the blood reaches the lungs, to do the business of exchanging carbonic-acid gas for fresh oxygen through the thin walls of sixty million air-pouches, the tendency of alcohol to unite with oxygen and to remove the moisture from everything with which it comes into contact seriously hinders the oxygenation of the blood.¹

ALCOHOL AND THE ORGANS

While the red blood-corpuscles have the duty of conveying oxygen where it is needed, the white blood-

¹ Dr. George Harley, the distinguished English physician, at one time presented to the Royal Society the results of a series of experiments conducted to determine whether alcohol assists or hinders the work of the red corpuscles, which are only one thirty-two hundredth of an inch in diameter, and are responsible for the production of heat in the body.

He mixed fresh blood with varying amounts of alcohol, and then determined whether its absorbing or giving-off power was impaired or increased, as compared with a portion of the blood of the same animal without alcohol. He says: "When ordinary air containing twenty per cent. of oxygen was mixed with pure blood and shaken with it, ten per cent. of the oxygen disappeared, but with five per cent. of alcohol added only four per cent. of oxygen disappeared. In pure blood there was 3.3 per cent. of carbon dioxide formed; with blood plus five per cent. of alcohol added there was 2.3 per cent. of carbon dioxide formed. The alcohol changed the blood's color to a pale brick, and when added in the proportion of ten per cent. it entirely lost its power of becoming oxidized." That is, it was absolutely useless for the purpose of life.

corpuscles constitute the body's standing army of policemen charged with the duty of attacking and destroying foreign matter such as dust or disease germs. They attack a germ by throwing out processes of their protoplasm, enclosing it and afterward digesting it. Their method of swallowing disease-germs or waste matter has caused them to be called phagocytes, or "cells which devour." Because of their tiny size they are able not only to stream through the blood but to pass through the tissues. If microbes or chemical irritants are present in one particular part of the body, these white blood cells leave the blood vessels in large numbers and stream toward the point affected. They then attack the germs and destroy them, but in doing so many of the phagocytes are themselves destroyed and their dead bodies, along with the fluids of the inflamed tissues, form pus, as is exhibited in any cut or wound, in boil or abscess. The phagocytes are assisted in cleaning the disease germs out of the body by substances which are poisonous to the microbes, called "opsonins." Dr. Charles E. Stewart, of Battle Creek, found as a result of experiments that the "opsonic index," the measure of bodily resistance to disease, is considerably lowered by the administration of as small a quantity as two ounces of port wine.

Everywhere alcohol ranges through the body, gangster-fashion, robbing the tissues of water, hardening muscular fiber, disturbing the functioning of the organs. The oxidation of waste matter is impeded. The blood-vessels lose their elasticity. Chronic drinking results in a liver reduced in size and so hard that it is called "hob-nailed." Circulation, digestion and respiration are injured, the body not only being deprived of needed water, but of oxygen also.

And now, ladies and gentlemen, just to close this introductory phase of the discussion on an exceedingly interesting note, let us raise a big, big question: If these things are true, and they are universally acknowledged to be true in the scientific world, what price cocktails?

CHRIST himself came as a foreign missionary to this world, and Christianity was born with a tremendous foreign missionary urge in its heart. Every book in the New Testament was written by a foreign missionary, and Christianity at once burst the barriers of its birth and native bounds and launched out upon the deeps of the Gentile world and set sail on its world-wide adventure and march.—*J. H. Snowden.*

HE drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—*Edwin Markham.*

What Difference Do Churches Make?¹

By FRANCIS J. McCONNELL, Ph. D., D. D., LL. D.

Bishop of the Methodist Episcopal Church

Sometime ago I happened to be conducting a discussion forum with a group of students at one of our great universities. A young man addressed a question to me with the introductory remark that he assumed I would agree with him that organized Christianity is now dead. When I replied that I was not willing to concede that much, he repeated his word about the death of the church and added that all well-informed persons were aware of the fact.

This utterance seemed to many in the audience to be an instance of a young man's "freshness," but it could justly be taken as the mature conviction of many older persons. In making any kind of rejoinder it may be well to ask all who talk of the death or dying of the churches to look around them. Just how the church can be dead or dying with so many churches in every village, town and city is something of a puzzle. In America the force of a social institution is usually, perhaps too often, estimated by the material resources at its disposal. An institution that supports so many buildings in a fair state of repair, and that raises as much money as does the church, in such a wide range and variety of enterprises, obviously does not appear dead, or on the path to death. The most recent figures I have seen as to amounts of money raised for religious purposes in this country were those of about five years ago, after the nation had got far into the present depression, though not so far as today. The sum came to an annual total of about a half billion dollars. When we consider that all this money was given voluntarily, without any compulsion whatever, we cannot but think that this energy does not suggest the way corpses act.

A church is often regarded as concerned only with the spiritual welfare of individuals. There is altogether too much ground in this charge. A church has obligations to the community as such because of favors and privileges granted by the community—such as exemption from taxes. Even if the church regards those who take no interest in religious services as "sinners," if the church accepts privileges from the community of which the sinners are a part it has obligations to those sinners altogether apart from specifically religious functions. Of course many of us think that no greater social service can be rendered than that of developing in individuals the highest pos-

sible loyalty to spiritual ideals, which, if they are genuinely spiritual, must be supremely social. But we waive that point.

A church has collective or corporate power which gives it peculiar social responsibilities. A few years ago Principal A. D. Lindsay, of Balliol College, Oxford, delivered at Swarthmore College a course of lectures on the essentials of democracy. Principal Lindsay insisted that a democracy like that of England or the United States cannot today rely for guidance on separate individuals, as in the old days of the great parliamentary orators. Instead it must depend for direction upon the impulses from masses organized in voluntary associations, like workers in trade unions at one end of the line and churches at the other—the duty of the churches being especially that of holding on high the social ideals. Otherwise a huge democracy will get to wandering, not to say wallowing, about. If we regard the function of the church as twofold, that of developing love of God and service of man, the second half of the supreme commandment bears directly upon Lindsay's suggestion. The responsibility of any democracy is for the largest and finest human life, with the best human values as the aim. On the social side here is a field for immense service.

To make this a little more concrete, take the relation of the church to the problem of free speech. Just at present the most imperative need of democracies is to guard this sacred treasure, without which the democratic process is worthless and a farce. In so far as we have to do with the contribution of the church to general social advance, we cannot find anything more important than the insistence of the church upon free speech for its preachers. In thus standing for free speech for its own leaders the church has likewise to stand for freedom for all others. A church which understands itself, when it demands liberty for its members to declare their idea of God, must at least acquiesce in like privilege for those who hold no idea of God at all. So with all sorts of ideas. As long as a church battles for freedom for its own teachers and preachers it battles also for freedom for all causes.

In over forty years in the ministry I have never been told by any ecclesiastical official what I might or might not say in public address. During that same period I have spoken before educational, social, civic and "patriotic" groups. At least one representative of each of these various groups has tried to tell me that I should say, or not say, this or that. So far as my own experience goes, the church has been more

¹This is one of a series of articles made available through the International Council of Religious Education as a means of making effective the current emphasis on the community, under the slogan "Building Together a Christian Community." The second article of the series, in our November issue, will be on "Is Evil Too Strong for Divided Forces?" and will be written by Ivan Lee Holt.

loyal to freedom of speech than any other group or groups with which I have had to do.

It would be easy to cite long lists of specific benefits to social welfare by the church. In this paper there is not space for such enumeration. The essential service, however, rendered by organized Christianity is clear enough. It is that of helping create the social atmosphere in which moral ideals get their chance. It moves on the assumption that if the ideals get their opportunity before the mind of the people, they can win the response of the people. It proposes by continuous teaching and preaching to create those subtle but real imponderables which in the end make it easier

for the humanly good to grow and easier for the humanly evil to die out.

A jurist once declared that it is the purpose of law to make the criminal industry unprofitable. The jurist was thinking of deeds of transgression—and of preventing them by penalties. Carrying the idea farther, we may say that it is the social obligation of the church to make low social conduct and ideals impossible, not by legal penalties especially, but by denying them social oxygen, by suffocating them. To put it positively, the religious duty is to give the noblest ideals more air, to create enough atmosphere to quicken the ideals into abundant and luxuriant life.

Off to a Good Start

By MARTHA LINDLEY HALL, Naramata, British Columbia

I am the superintendent of a one-room rural Sunday school. The opening exercises in such a school are a real problem. What to present that will appeal to the babies, and the babies' parents, and their grandparents, is a serious matter, requiring much thought and planning. For some time I was the "star performer" during the twenty minutes or so of the opening session. This of course was all wrong. There should be cooperation and the scope should be broadened. I knew that our members would cooperate to a certain extent, but I was rather hopeless, since our community is small and isolated, about getting anyone from the outside both capable and willing to contribute to our program.

It happened that it was the "Be Kind to Animals Month" when I decided to start this program. One member of our adult class was a cat-devotee. She gave us a delightful talk, sprinkled with her own experiences with pussies, and some good advice on their care. A school-teacher gave an excellent little lecture on dogs; another on horses. Each talk was announced a week in advance and brought expectant audiences.

Following these was a series on "Men and Women Who Have Influenced My Ideals." A man presented Abraham Lincoln, a woman Queen Mary. These talks impressed the children with the fact that really great people belong to the world and not to any one nation. We are still talking about the outstanding feature of this series, which was an address on Helen Keller, given by a woman who had lived for twenty-five years in the district and whom no one ever suspected of being a close personal friend of that marvelous woman. Her talk made Helen a very real person to us all, and we rejoiced in our discovery of the speaker.

This, quite naturally, led us into the field of miracles, and believing that children's eyes should be kept open to the many marvelous things that are going on about them, we began a collection of things which the children themselves considered miracles. This included an exquisitely woven bird's nest, a milkweed pod with its silver silk lining and its winged seeds, a chrysalis which happily hatched during service, a delicately colored leaf discovered by one of the smallest beginners, and the fruit of a tree never known to have grown so far north, whose seed was probably carried here by a bird.

Perhaps as interesting as any of our series was the one given by the older members of the adult class. Three of the speakers had long since passed the three-score-and-ten mark. It was designed to interest the children in owning Bibles for themselves, and was called "Bibles I Have Owned." Most of the speakers gave reminiscences of their first Bibles; and since they came from different parts of the world, much correlative information was forthcoming. One told of Bibles chained to the pulpits in old English churches, taking us back to the time when these Bibles were the only ones that the common people had the opportunity of reading. Another member told us of the persecutions of the Covenanters in Scotland, where to own a Bible was a crime; and of a family there who saved theirs by baking it in a loaf of bread. This series was fortunately followed by a visit from the Bible Society secretary, who gave an evening lantern lecture on how we got our Bible. The year being of great interest to us on account of the king's jubilee, we were delighted to be able to obtain a special jubilee edition of the New Testament. Since this year, too, marks the four-hundredth anniversary of the Coverdale Bible, it was all the more appropriate.

Our next series is to be on "Hobbies," for we believe that it is obligatory that we help the children to see that the Christian life is an abundant life, and that interest in their interests will be a means of holding them. We expect much outside help here, as we have stamp, garden, cricket, badminton, sailing, kodak, bird, Indian, and various other enthusiasts in our community. During "Book Month" it is easy to arrange programs that appeal, for we are fortunate in

having a unique rural library service, and through the cooperation of the librarians are able to present exhibits and reviews of books that have a wide appeal.

Since the inauguration of these programs the enrolment of our school has increased and the average attendance is much higher than it formerly was. There is a wholesome interest that is the very essence of that life which Jesus came to make for us more abundant.

Cultivating the Love of Nature

By LAURA GRAY, North Vancouver, British Columbia

"Every time I visit your house little Jane has a hat—sometimes two hats—on her head," laughed Mrs. Brown.

"Yes, isn't it comical?" smiled the three-year-old's mother, "it's because Jane loves to go for a walk."

"Walk? Go for walk?" prattled the toddler, looking up with sweet brown eyes.

"Yes, Jane. Get your hat!" She ran to obey.

"I'm wondering what all this is about," smiled Mrs. Brown, as she and the mother walked down the avenue, with Jane in her go-cart. "My children don't care for walks. I can't even get them to come to town with me. Walks, however, evidently appeal to your Jane."

"I think town is too noisy and tiring for little ones. We go into the park, or down by the stream."

"Stream?" The child caught the delightful word, and beat a merry din with her little feet on the floor of the go-cart.

She pointed to birds, talked with glee about dogs, cats, and every child they met. For her the walk was a thrilling adventure.

Farther on, under dark trees, a chipmunk's "cheep" brought giggles from the go-cart rider. With excited fingers she untwisted a paper-bag and shook out crumbs. Then all three must hide behind a tree to watch Chippy come for food. Jane held her fat little hand over her mouth, to suppress a laugh that might frighten the wild creature. From a group of toad-tools Jane was allowed to pick and carry one home.

At last they reached the stream. Such gurgles of delight, as plump little feet waded and splashed in the cool water, then waited until blue sky shone again in the brook. Mrs. Brown and mother sat on the bank while Jane sailed leaf-boats.

"Come, we must go home," said mother after a while, "water is too cold to paddle in for long."

Jane pouted and seemed about to protest. "But first we'll go and see if Mr. Chestnut-Tree has dropped any nuts for us," said mother.

The child looked thoughtful, and half reluctantly came out of the water. A quick rub with a small towel, and Jane put on her own shoes.

Soon she was bouncing with delight in her go-cart along the sunny road. "There's one, Mummy!" she pointed, and was out of the cart in a jiffy. She made a dive for the one green chestnut, but dropped it with a cry, "Bad nut! Hurt Jane!"

"But, see, it doesn't hurt when you hold it carefully." The mother picked up the burr. "Look, it has pins in its coat; but some day it will crack open and show us the lovely brown nut inside."

Jane was interested, but wouldn't risk another encounter.

"I'm not surprised that Jane enjoys her walks," said Mrs. Brown as the two women sat on a park bench while the child played about. "But doesn't all this take a lot out of you?"

"No; this sort of walk rests me."

"I'd no idea children cared for such things. Look at the acorns, stones, bits of moss Jane is collecting."

"Yes, she spends hours playing with these nature treasures, and I feel that all her life she will love them, and look forward to each season that brings with it such things."

Jane is not an unusual child. We are all born with this love of nature implanted in us—from the infant that crawls after a sunbeam to the man who hikes and fishes. But many go through life without having the door opened that looks out upon them. Grown people too often can't tell a maple-tree from a poplar. For them there is no difference in shape of leaf, way of growing, or sound of wind through the branches. Trees are just trees. Think how dull the world would be if people themselves were all alike to us—if we couldn't distinguish one individual from another!

The key to nature opens a world of new delight; and childhood is the time to enter. Mothers, fathers, and teachers can unlock the door. No need to go for a walk, even, to make a child conscious of the natural

world. Take him to the door every morning, to have him look up into the heavens: "Big sky is all blue today"; or, "Big sky has white clouds"—or, "is all gray." To the little one, the fall trees put on pretty red and yellow frocks; the maple outside the window holds out hands to catch sun and rain. He counts buds on the plant in the pot on the sill. Perhaps one will be a leaf by tomorrow. That poor bee has been shut in; open the window. How glad she is to be free! And he loves to watch the tree-shadows chasing over the kitchen floor.

When the boy or girl comes in from out-of-doors, eager, breathless over some new find of beetle, plant, or bird, drop the washing, the bread-making tasks, to enthuse with the youngster. Tell what you know about the treasure, and look up what you don't.

Emerson says: "It seems as if the day were not wholly profane in which we have given heed to some natural objects." We don't have to pay large sums to see nature, she is everywhere around us, easy to understand. Baby and little child years are short, but lessons learned in those years become a part of life, of the very existence.

THAT aim (of adult education) is the creation of an active and enlightened public mind. The deepest question in American life today is not economic or political, it is educational. It is the question of the thinking power of a democracy. Can people understand and direct their own living or must someone else do their thinking, make their decisions for them? —*Alexander Meiklejohn, in "The Educator."*

Christ and Civilization

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not earnestly cooperate to bring in the new day?—*Woodrow Wilson*

The Alethea Class of the Judson Memorial Baptist Church of Minneapolis, Minnesota

The Alethea Class of the Judson Memorial Baptist Church, Minneapolis, Minn., consists of the members of the Home Department—women of middle age and beyond. There are forty of them. They meet monthly at the homes of the members, at which time the lessons for four Sundays are reviewed by Mrs. John G. Briggs, the teacher. Other activities of the class are sick-calling for the church, sewing for missionary barrels, and responding to other calls for service issued by the church and pastor. It has been in existence for about twenty years. Its present officers are Mrs. Victor Stebbins, president; Mrs. M. A. Hartwig, vice-president; Mrs. Irving Stebbins, secretary, and Mrs. A. E. Lahl, treasurer. With the members of the class in the group picture is seen the pastor, Rev. G. Merrill Lenox.



Alethea Class, Judson Memorial Church, Minneapolis, Minnesota

Christian Education in South Dakota

In a "Proposed Five-Year Program, 1936-1941," South Dakota Baptists make the following specifications for Christian education:

1. A committee on Christian education in each church.
2. A completely graded church school in each church.
3. A daily vacation school in each church. Week-day religious education whenever possible.
4. Temperance education in each church.
5. Teaching on war and peace in each church.
6. A leadership education class in each church.
7. Assembly representation from each church.
8. Use of Baptist literature and periodicals in each church.
 - (1) *Missions*—750 copies.
 - (2) *Book of Remembrance*—250 copies.
 - (3) *Watchman-Examiner*—250 copies.
9. A school of evangelism in each church.
10. A fifty per cent. increase in church school enrolment.
11. Church classes on love, courtship, and home building.
12. Placing devotional literature in every home for the purpose of family and personal worship.
13. Twenty churches using unified service.

In the *South Dakota Baptist Bulletin* our state director, the Rev. W. H. Bayles, has this to say about the change in the phrasing "Leadership Education," instead of "Leadership Training": "We like the new term better. It implies that leadership, to be effective and wise, must be the outcome of experience in actually leading and must be wisely selected, controlled, and studied. The new curriculum puts strong emphasis on the practical or laboratory aspects of learning. Real participation in the activities of church life are as vital as the study of the contents of a book. Without that participation, the course is far from complete. The study of certain text-books alone will not do. Many of us have known that all along. It is good to find that principle written so largely into the new plans."

RECENT BOOKS

Order All Books from The American Baptist Publication Society

BUSH AGLOW. By Richard E. Day. The Judson Press. xii and 333 pages. Illustrated. Price, \$2.00.

A conventional biography of Dwight L. Moody would be highly inappropriate. He was an unusual man—and this is an unusual book. Doctor Day admires his subject hugely; he is entirely sympathetic; yet in a certain sense he debunks Mr. Moody; at least pictures him with blunt honesty. In quoting from the evangelist's correspondence, for example, he has refrained from "editing," no matter how badly the original needed it. Some Moody worshipers will miss the censor-swinging and will not like the book, but we imagine that Mr. Moody himself would have liked it

immensely. While use has been made of much valuable and hitherto inaccessible documentary material, and of interviews with many people who were close to Mr. Moody, it has nothing of the encyclopedia-article, data-and-event-recounting narrative about it, but is a true, fascinating story of a great, inspiring Christian character whom one must know in order to understand American Christianity and American life in the nineteenth century. Doctor Day's *The Shadow of the Broad Brim* has been pronounced the final life of Spurgeon. It is hard to see why there should be another book about Moody—after this one.

CHRISTIAN MATERIALISM. By Francis J. McConnell. Friendship Press. 1936. 167 pages. Price, cloth, \$1.25; paper, 60 cents.

When Bishop McConnell speaks the growing Christian listens, though he may not accept the bishop's conclusions. This book is another study of value for all who are interested in and perplexed about the giving of money, especially to foreign-missionary enterprises. The author leads up to the main point of the book with a discussion of getting and spending money. There is a clearness of treatment and breadth of sympathy that should give the book a wide reading. Commendable is the author's optimism; he believes that "Materialism can be converted and sanctified."

A WIDER WORLD FOR WOMEN. By Lucy W. Peabody. Fleming H. Revell Company. 1936. 128 pages. Price, \$1.25.

Deals with women and their contribution to the world's progress from earliest days until now. Chapters on the women of the New Testament, the militant saints of the Middle Ages, and the enlarged area of women's activities that developed during the nineteenth and twentieth centuries make this a fascinating book. Groups of clubwomen, especially Christian groups, will find much material to present at their meetings, as it deals with women who have made great adventures for God, country and mankind.

THE BOOK I MADE MYSELF. Published by Hannah Fondiller Barnes. New York. 32 pages. Specially bound. In gift box. 91 colored pictures. Price, \$1.00.

Here is a new kind of book that offers delightful occupation for busy fingers. Thirty-two large decorated pages, with spaces for mounting pictures, are bound in attractive board covers with a spiral binding that allows the book to be opened flat. Enclosed is a "treasure-chest" envelope of pictures to be cut out and mounted in the book. The pictures are in full color and are of subjects that appeal to children. As a Christmas gift, a gift for a convalescent child, or for any child at all, between the ages of five and ten, this book should be a happy discovery.

PICKPOCKET SONGS. Edna Becker. The Caxton Printers, Ltd. 1935. 86 pages. Illustrations by Sears Frank. Price, \$1.50.

A delightful little book of children's verses that have the songlike rhythm that children love.

HOW LIFE BEGINS. By George L. Bird. Illustrated. The Book House for Children. 1935. 117 pages. Price, \$1.00.

Parents of children from six to ten years will be grateful for this little book, which may be read to their children. It is the story of how nature conceives and bears her children, starting with the moth's helping to fertilize the yucca plant, and then describing the development of the bullfrog, the dragon-fly and the humming-bird. The human family is treated by inference.

THE SAINTONS GO TO BETHLEHEM. By Helen Hill and Violet Maxwell. Macmillan. 64 pages. 1935. Price, \$2.00.

Every Christmas in Provence the children represent the manger scene with *Saintons*. These are little clay figures of village characters, the Town Crier, the Farmer, the Goatherd, the Fishwife, the Blacksmith, and many others. Each follows the shepherds, sings his song, and leaves his gift at the manger. This book contains the songs—with music—and drawings of the characters, many of them in color. If you are interested in making a little Christmas play with these Saintons, the book tells you how to do it. An attractive Christmas gift for juniors.

MERRY CHRISTMAS TO YOU. Compiled by Wilhelmina Harper. Illustrated. E. P. Dutton & Co. 1935. 276 pages. Price, \$2.00.

There is always need of a new anthology of Christmas stories, to meet the child's eager desire for "another story" at this happy holiday time. The compiler has worked much with children, in libraries, and has chosen the selections which, in her opinion, are among the best of their kind.

CONSIDER AFRICA. By Basil Mathews. Friendship Press. 1936. 181 pages. Price, cloth, \$1.00; paper, 60 cents.

In his usual stimulating style Doctor Mathews weaves the whole tapestry of African tribal life. He then shows with relentless clarity how it is being destroyed by the disruptive influences of Western industrialism and how impossible it is for Western peoples to escape the moral tethers that bind them to the African. With a wealth of concrete illustrations he describes the tremendous part Christian education and the church are playing in that reintegration which is the only hope of the future.

HUMOR, OLD AND NEW

"I ROSE with great alacrity,
To offer her my seat;
'Twas a question whether she or I
Should stand upon my feet."

"DADDY, what is dew?"

"The rent, the note at the bank, and the instalment on the car."

BOSS. "Yes, I want an office-boy. Do you smoke?"

BOY. "No, thank you, sir, but I don't mind having an ice cream cone."

EXCITED CHILD (at cinema). "Oh, mummie, this picture makes me laugh and cry at the same time. Shall I get a rainbow on my face?"

"HAVE you *A Certain Rich Man*?" asked a gentleman of the girl at the library-desk.

"If I had I wouldn't be working here," came the girl's prompt reply.

MOTHER. "Tommy, wouldn't you like to have a pretty cake with five candles on it for your party?"

TOMMY. "I think I'd rather have five cakes and one candle, mamma."

THE lights in the crowded bus had failed and the passengers were thrown into confusion. "Can I find you a strap?" the tall young man asked a young lady at his side. She smiled sweetly. "Thank you," she replied, "but I have just found one." "Good," he replied. "Then perhaps you wouldn't mind letting go of my tie?"

A YOUNG man arrived home from his university after having received the degree of B. A.

"I suppose Robert will be looking for a M. A. next," said a friend of the family to the father.

"No," was the reply. "He will be looking for a J. O. B."

Lesson Topics for November

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| November 1. | LAW, LOVE AND TEMPERANCE (International Temperance Sunday). Rom. 13:1-14. |
| November 8. | THE CHRISTIAN WARFARE. Acts 19; Eph. 6:10-20. |
| November 15. | THE HEROISM OF CHRISTIAN FAITH. Acts 21:12 to 23:30; Rom. 9:1-5. |
| November 22. | AN AMBASSADOR IN CHAINS. Acts 25:1-12; 28:16-31; Rom. 5:1-11; Phil. 1:12-14; 4:22. |
| November 29. | CHRISTIAN BROTHERHOOD. Philemon. |

INTERNATIONAL SUNDAY SCHOOL LESSONS

IMPROVED UNIFORM SERIES

FOURTH QUARTER, 1936: THE SPREAD OF CHRISTIANITY

(Second Half of a Six-Months' Course—Studies in The Acts, The Epistles, and The Revelation)

AIM. To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON I. OCTOBER 4. THE WORLD'S NEED OF CHRIST

Acts 15: 36 to 16: 15; Rom. 15: 18-21. (Verses printed, Acts 16: 6-15; Rom. 15: 18-21.)

GENERAL THEME: THE MACEDONIAN CALL

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Hebrews 11: 8-10

KEY VERSE: Go ye therefore, and teach all nations.—Matt. 28: 19

Acts 16: 6-15

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Romans 15: 18-21

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Thursday. The Missionary Challenge. Matt. 9: 32-38. Jesus seems to have been overwhelmed, almost discouraged, by the greatness of the need and the paucity of the workers. That usually means to us defeat (stumbling-block); to him it was a challenge.

Friday. Missionary Responsibility. Rom. 10: 12-17. That "How?" has a stronger emphasis than it used to have; for through the modern marvels of transportation and communication God has made foreign missions home missions.

Saturday. Missionary Success. Jonah 3: 1-5. Notice that in the Bible "the word of the Lord" almost always comes to a prophet—or to anyone—not to reveal truth, but to bid him *go, do*.

Sunday. A Hero of Faith. Heb. 11: 8-10. "Pioneers! O Pioneers!" we are always exclaiming of the great characters of the Bible. The Kingdom needs such today, for there are still frontiers, here, there, everywhere.

At the Threshold of the Lesson

The "Aim" of this six-months' study of the Book of Acts should again be considered: To learn of the church's early life and work; that inspiration may come to us from those pioneer disciples, the truer ourselves to live the Christian life, and especially the more energetically to engage in soul-winning. Because the lessons are chiefly concerned with Paul's missionary activities, this last objective is the more prominent one. Paul was pre-eminently an evangelist, and these lessons are "evangelistic."

The lesson for September 13 brought us to the end of the First Missionary Journey (14: 28). The following week we studied the council of Jerusalem (15: 1-35). The Second Missionary Journey is comprised in chapters 15: 36 to 18: 22. A division of Paul's activities into three journeys (the Third: 18: 23 to 21: 14) has sometimes been objected to as arbitrary and unwarranted; it is, however, convenient for purposes of study, and it seems to have been a part of Luke's plan with Acts.

The Lesson Before Us

I. HINDERED BY THE SPIRIT OF JESUS.
Acts 16: 6-8

This part of Acts has been called "a chapter of hindrances." The disagreement between Paul and Barnabas over John Mark (Acts 15: 36-41) is one of them. The province of Asia was, with the exception of Africa, the richest and most important in the Roman Empire. It embraced about one-third of Asia Minor. Its capital was great, famous Ephesus, and in this province and city Paul would preach the gospel.

A Bible Message for Every Day

Monday. Missions in New Fields. Acts 16: 6-15. Not infrequently God has to use the upsetting of our plans, or the failure of a church's program, to push us into new Kingdom enterprises.

Tuesday. Preaching Where Christ Is Unknown. Rom. 15: 18-27. Using Jesus' fishing simile: the true fisherman betakes himself not to the fish-market, but to stream, lake, or ocean.

Wednesday. The Burning Bush. Exod. 3: 1-10. The cry of the need of salvation (of many kinds) of a sinful, distressed world is always in God's ears. If it only were in ours! For he must have our cooperation to answer that cry.

The Holy Spirit said "No!" But this hindrance sent Christ's salvation over into the more strategic Europe—just as the other hindrance had put two evangelistic campaigns into the field instead of one. Every obstacle placed down in the gospel's way furthers it. "The sweep of the river is troubled, but it moves forward in the counsel of God" (G. Campbell Morgan).

How did the Spirit say "No"? An attack of Paul's old, chronic complaint, whatever it was, may have prevented him from undertaking this Asian mission. "The Spirit guides, not by flaming visions always, not by words articulate in human ears, but by circumstances, . . . by difficult things, by dark things" (G. Campbell Morgan). Bithynia, with its higher, more salubrious climate, would next suggest itself as a good region for the convalescent apostle. But they learn that it is thinly populated, and again the Spirit says "No"! (Ver. 7.) Maybe all the while they did have Europe in mind, but dreaded to cross over into its strangeness.

So the Spirit compels them down to Troas, by shutting all other doors. Not unfrequently God leads you and me in that way. "In this book of the Holy Ghost it did not seem necessary to explain an experience which was fundamental in the life of the church that first read the book" (*Abingdon Commentary*).

II. THE CALL OF EUROPE. Acts 16:8-10

Troas was an important seaport on the Hellespont, near the site of ancient Troy. Our missionaries had thus arrived at one of the most interesting places in story and history; full of memories of Achilles and Agamemnon, of Xerxes, of Alexander and Julius Cæsar. It was one hundred miles across to the European, Macedonian shore.

Paul's vision may have had its origin in a real, daytime experience. Two plausible explanations are offered:

(1) Many merchants who had crossed over from Macedonia through the Mysian seaport. They attract attention because of a characteristic mantle and broad hat. The sight of them excites Paul's curiosity and brings home to him the spiritual need of the great community over yonder. Or,

(2) Luke is a Macedonian and all day long urges a missionary visit to his countrymen. Paul hesitates—is troubled—cannot sleep; but when he does fall asleep the spiritual need of those heathen over there in Europe and the call to go to them take dream or vision form in this man.

The appeal of the "man of Macedonia" has become the universal and stereotyped cry for the gospel; a shibboleth of foreign missions. The vision was momentous, for out of it resulted the Christianity and Christian civilization of which we Westerners partake; hence no Christian can read this passage in Acts without emotion.

Samothrace was so near to Troas, Homer tells us, that from it the battlefields around Troy were discernible. It was a small island, eight miles long and six wide. *Neapolis*, the port of Philippi, was ten miles down from that city. *Philippi* was named for Philip of Macedon, by whom it had been founded, or at least enlarged.

A Roman colony (ver. 12) was a city in which a large number of Roman citizens had taken up their residence. It was governed by officials appointed in Rome; independently of the governor of the province; with its own senate and magistrates ("a miniature imperial city").

III. A RIVERSIDE MISSION

There seems to have been no synagogue in Philippi, but the few Jews there had their place of worship, which Paul was not long in finding; on the river-bank, convenient for ceremonial washings (cf. Ezra 8:15, 21; Ps. 137:1). Sometimes such a place of worship would be open, circumscribed by a wall; sometimes it would have a canopy.

As occasionally happens—or almost happens!—in a modern church service, only women were present. Paul didn't disdain to preach to a handful of women. Jesus hadn't—to a single one (John 4:7ff.). So it came about that the gospel's first victory in Europe was the heart of a woman. It is something for womankind to be proud of!

IV. THE MERCHANTWOMAN LYDIA

Thyatira was noted for its dyes and dyehouses. Lydia had probably settled in Philippi as an importer of dyestuffs or dyed fabrics. That she had her own house, commodious enough to lodge the four missionaries, is evidence that she had prospered and was a good business woman. Such always make good Christians!

The heart must be open before God's truth can enter the mind (ver. 14). Lydia opened her heart to Jesus, then her home to those who had brought her Jesus' salvation. Was not Paul thinking of her friendliness when he wrote Philippians 1:3?

The strict Pharisees had a prayer, which Paul had doubtless prayed in his former life: "O God, I thank thee that I am neither Gentile, nor slave, nor woman!" As the apostle of Christ he here gladly welcomes a Gentile woman into the gospel fellowship. In a little while he will be writing, "In Christ there is neither Jew nor Gentile . . . male nor female."

V. THE KIND OF MISSIONARY PAUL WAS. Rom. 15:18-21

Paul is here in the letter to the Romans justifying his claims to apostleship—an apostleship to the Gentiles. The results of his missionary work among non-Jews are the only proof he need offer (Moffatt has "will not venture" for "will not

dare," ver. 18). "Fully preached" (ver. 19) has a spatial rather than a thorough-going sense. Not boastfully, but with the satisfaction of one who has faithfully labored, the apostle speaks.

His greatest pride is in the fact that he has gone where the need was greatest—that is, where the "tidings" of Christ (ver. 18) was really news, good news; where no other herald of the cross had preached. We cannot think that he means that it is wrong in religious work to build upon another's foundations (1 Cor. 3:6); rather: Seek and save the lost before you go to edifying (building) the saved.

"Would that the principle could have been better remembered in the history of Christendom, and not least in our own age; a wasteful overlapping of effort on effort, system on system, would not need now to be so much deplored."—Moule.

Practical Questions for Class Discussion

- ¶ When you try one door of Christian service and it doesn't open, do you try another, and still another, as Paul did?
- ¶ Suggest several forms that the vision calling to Christian service may assume or has assumed in your life.
- ¶ Are people looking for you on the Sabbath likely to find you at the place of prayer?
- ¶ Have you ever spoken contemptuously of a church service (assuming that you are a man!) because it was made up largely of women?
- ¶ What would Paul, or Jesus, think if they heard you talk like that?
- ¶ Point out the admirable characteristics of Lydia's religious life.

Notes and Comment

"The call of the world to Paul was the call of a great need. He had come to the astounding conclusion that the world was a vast place for which he was responsible. He followed an astounding Teacher who taught that every man is the neighbor of every other man."—Lynn H. Hough.

"To know the need should prompt the deed."—Mary Lyon.

"Lydia was an alert, progressive woman of her time. She might have seriously injured her trade by accepting the new religion, but she had no scruples about facing such a possible result. She was not afraid of social criticism. She was faithful to the older forms of religion, yet was open-minded to the new preaching. The church has had countless women of her type."—Annie Russell Marble.

When Adoniram Judson landed at Calcutta, June 17, 1813, he and his companions were ordered by the East Indian Government to return home on the vessel that had brought them. Turning to Madras, they were not allowed to land at

that port. Then Judson proceeded to Burma, where he laid the foundation of one of the most successful missionary undertakings in modern church history.

"'Disappointment,' 'His appointment';
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me."

With verse 10 of chapter 16 the

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

THE MACEDONIAN CALL

Paul and Barnabas were pleasantly associated in Antioch—teaching and preaching. Paul had an idea. A colloquy followed:

PAUL. I have been thinking, Barnabas, about the towns we covered on our recent trip. The brothers there may be having a hard time. There is always opposition, you know. I have a strong desire to see how they are doing.

BARNABAS. Good idea, Paul. I take it that you think we should make a second visit to those places to give all possible help and comfort.

PAUL. Yes.

BARNABAS. All right. Let's do just that. John Mark would be a good man to take along.

PAUL. I do not agree with you there, Barnabas. Mark quit once—in Pamphylia, remember? We do not want a deserter. He left us under fire, so to speak. Silas is the man we should take along.

BARNABAS. No! Mark.

PAUL. No! Silas.

Here was what we call a schism. Perfect harmony among human beings is seldom attained. Ideas are disconcerting. When a man thinks, he or somebody else gets into trouble. As these lines are being written differences of opinion among Presbyterian leaders are being registered by sincere churchmen differing among themselves, and radical official action is being taken. Church history abounds in records of divisions, unions, concordats, compromises, edicts, rebellions, reprisals.

A religious denomination, broadly conceived, is a group of believers able to reconcile their respective convictions to a degree sufficient for working purposes.

The personal factor is often in the ascendancy in religious quarrels. Co-operation is enhanced or retarded by likes and dislikes. Our dislike of certain individuals often rests on prejudices; and those prejudices under close analysis may have flimsy justification. The "personal equation" always looms big.

¹ Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity*.

"we" sections of Acts begin. Throughout the remainder of the book when Luke recounts incidents in which he had participated he writes in the first person plural. Some have thought that he, one of Paul's converts, joined the trio at Troas. Or it has been suggested that he was the apostle's physician down in Galatia and had continued with him in that capacity. Anyhow, his contribution to our knowledge of Paul is invaluable.

Personality is a vital factor in leadership. A good test of loyalty: Can we see beyond the man to his mission, beyond the leader to the cause? A good test of leadership: Am I building for myself, or am I submerged in consecration to nobility of cause?

At Lystra, Paul found Timothy. This is a very interesting situation. Timothy's father was a Greek. His mother was a Jewess who had been converted to Christianity. Christianity had apparently overcome national and traditional (religious) lines. In a mining-camp, as a representative of our American Baptist Home Mission Society, I had the experience of rooming for several months with a Mormon family who lived directly across the street from a Roman Catholic church. I took my meals at the Methodist parsonage. I held all my services in an abandoned Episcopal mission. How to be agreeable, without being recreant to my commission and my faith, was ever present as a psychological problem. Ecclesiastical polity is many times concerned with the puzzling relationship between compromise and surrender. There are some things too precious to argue about to the point of being a boor and a bore. Fortunately, or unfortunately, these things are not indexed. Judgment, therefore, must be used. Note now that Paul, as a concession to Jewish feeling, had Timothy circumcised. His mother, a converted Jewess, had not insisted on this. Paul's action would make a fine subject for useless debate in a group of ecclesiastical hair-splitters—who should have learned the barber's trade!

If religious formalities, rules and regulations conquer the spirit of Christianity, it is bad. When religious faith utilizes ceremony to build morale and strengthen the inner life, it is good.

Spirit-led, this trio, Paul, Silas and Timothy, visited some places, but avoided others. The Macedonian call, however, was compelling for Paul. "Come over into Macedonia and help us." Never mind distance. Forget about difficulty of travel. Do not hold back because it is a new country. New customs, places and faces should operate as an invitation. The Macedonian cry thus becomes an echo of the Great Commission. "To know the need should prompt the deed."

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

One Sabbath, in the first century of the Christian era, Lydia, a seller of purple-dyed garments, said to her servant, "I go now to the place of prayer. As soon as the sun has set make ready the evening meal; perchance some other worshipers whom I may meet there will accompany me home. This fellowship with the worshipers of the only true God is sweet indeed, and doubly sweet when it takes place under one's own roof."

Having spoken, she left her home and made her way through the streets of Philippi until she came to the outskirts of the town. Once outside the gate, she followed a well-worn trail across the plain to the bank of the river. There the Jews of Philippi, because they were too few to build a synagogue in the city itself, had established a Proseuchai, a "place of prayer," where those who worshiped Jehovah gathered together for praise and prayer.

Now Lydia herself was not of Jewish descent, but was one of the Asiatics whose hearts had yearned to know the true God. She had been attracted to the Jewish faith because there she found at least a partial answer to the cry of her heart.

As she neared the Proseuchai she could hear other women lifting their voices in praise:

"Praise Jehovah, oh my soul, and forget not all his benefits!"

"Blessed is the man that feareth Jehovah!"

"Oh that men might praise Jehovah for his lovingkindness:

For he satisfieth the longing soul,
And the hungry soul he filleth with good."

Always before the chanting of the psalms had brought Lydia peace, but today a strange discontent strove with that peace. It was as though she had suddenly become conscious of the fact that, great as was her present peace compared with that turmoil of soul that had been hers before, now she saw it as but a fraction of a far greater peace still hidden from her. And how to come to the fuller life she did not know.

For all that Jehovah had come to mean to her, he was still afar off, a God to be feared as well as praised. He was a deity aloof from the petty trials of the day, that ran like little foxes in the field. He had never been called upon to face the temptations of the flesh; temptations of physical comfort, personal privileges, power and fame. Through the week these had been problems that Lydia had had to face, for she was a woman of ability and opportunity.

Then, too, it was paradoxical to think of Jehovah as one who delighted in making enemies a footstool. Was there not a stronger call than hatred? How

could a God of loving-kindness hate? And yet over and over again in the psalm . . .

Ah, but she must not think such thoughts! They were heretical. She dared not voice them to her dearest friend. Deep within herself she prayed:

"My soul thirsteth after thee as a weary land.

Make haste to assure me, O Jehovah!
Hide not thy face from me.

Cause me to know the Way wherein I should walk."

And then she added in her own words, "And thou, Jehovah, who art almighty, help me to quell this secret fear of death within my heart, this fear that haunts me day and night. Make me to know in the fulness of truth what the prophet Isaiah meant when he said, 'He will swallow up death in victory; and the Lord God will wipe away tears from all faces. . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation.'"

While yet the women were gathered at the Proseuchai there came to them a group of men, among them Paul, once known as Saul of Tarsus. Paul told them of one named Jesus, who called Jehovah Father; who said, "I am the Way whereby all men may come to the Father"—a Father God who is not far from each one of us, for in him we live, and move, and have our being. Paul told, further, of what Jesus said about the mansions in his Father's house. Lydia's heart was full when she heard him repeat the words of Jesus, "Let not your hearts be troubled. Believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you."

With the other women Lydia listened spellbound to all Paul had to say. When toward the close of his speech he looked at her, and as though speaking to her alone said: "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need," Lydia's disquietude died within her, and in its place came that perfect peace for which she had longed. That for which she had thirsted she now had to drink; that for which she hungered now filled her. For the first time in her years of living she saw the full clear meaning of life; she felt herself reborn into a world of purpose and love; she found in Jesus a trustworthy guide, an ever-present companion, a living Saviour.

So did the Lord open the heart of Lydia to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she be-

sought Paul and his companions, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained them.

The Lesson Lived

Susanna G. Fisher

THE MISSIONARY CALL

Come . . . and help us (Acts 16: 9).

Some brilliant seminary student, anticipating a big city pastorate, applause, eminence, fame, catches a Spirit whisper, "Seekest thou great things for thyself? seek them not"; finds himself thrilling to Paul's virile ambition "to preach Christ where he was not named," rather than "build upon another man's foundation" or succeed to "things made ready to his hand"; hears a new compulsion in the Macedonian cry, "Come over, and help us," from lands whose needs are greatest of all and workers fewest of all; wonders whether the Lord's chief need is stars to glitter in the ecclesiastical firmament, or stones, foundation-stones to be laid down, deep down, out of sight, on which to build his new China, his new Africa, his new world; and then from bowed head, in the hush of the inner chamber, comes "Here am I, send me."
—Dr. Egbert W. Smith.

FAITH IN GOD, MAN'S GREATEST MOTIVE

And so were the churches established in the faith (Acts 16: 5).

Man masters nature until the forces that used to scare him obey him; in society he labors tirelessly that his children may have a better world. Many motives, deep and shallow, fine and coarse, have sustained him in this tireless work, but when one seeks the fountain of profoundest hope in mankind's toil he finds it in religious faith. To believe that we do not stand alone, hopelessly pitted against the dead apathy of cosmic forces which in the end will crush us in some solar wreck and bring our work to naught; to believe that we are fellow laborers with God, our human purposes comprehended in a Purpose, God behind us, within us, ahead of us—this incomparably has been the master-faith in man's greatest work.—H. E. Fosdick.

PRESENT HELPS

He is helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near;
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

—Annie Johnson Flint.

By the riverside, where we supposed there was a place of prayer (Acts 16: 13).

Josephus quotes a decree of Halicarnassus' allowing the Jews to make their prayers on the seashore, according to the custom of their fathers; and two hun-

dred years after Christ Tertullian still mentions *orationes litorales* ("prayers on the shore") as a characteristic of the Jews.

THE POWER OF THE SPIRIT

Through mighty signs and wonders by the power of the Spirit of God (Rom. 15: 19).

"The finest missionary address I ever heard was not by a missionary, or a secretary, or a preacher; it was by a Zulu chief in Natal," says Rev. Cornelius H. Patton, D.D., in the *Missionary Review of Reviews*. Dr. Patton was to address the Christian Zulus at Natal. Being late, he was conducted at once to the church, where the people had been waiting several hours. He was taken by the back door to the platform, and suddenly found himself facing a large audience of Christian Zulus. People had called the missionaries fools for thinking they could convert the terrible Zulus. There before him was the answer. Seven hundred men and women, neatly clothed, and suggesting thrift, intelligence, and character.

"While I was admiring this scene," Doctor Patton says, "and thinking what a fine demonstration it was, my eyes dropped to the front seat, and there I saw a line of the nakedest, dirtiest savages I had met anywhere in Africa. They were of the earth earthy, and looked as if they had just been created by being pushed up through the mud."

While Doctor Patton was wondering at the presence of these people, the Christian Zulu chief came forward dressed in all the panoply of civilization, even to the cravat pin. He was going to show this man from America a thing or two. Turning to the heathen men, he said in a stern voice of command, "Stand up!" and up they stood like a row of soldiers. Then to the row of women, "Stand up"; and up they got. Then came his convincing missionary sermon. "Turning to me, he said," to use Doctor Patton's own words:

"Mfundisi [teacher], take a good look at these people."

"And I took them all in—through more than one of my senses. The chief continued:

"These are heathen, as you see; just like the wild beasts. And, Mfundisi, we want you to know that all of us people were once just like that, just like the wild beasts, until Mr. and Mrs. Grout came here to live among us. We want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to the Board for sending us these friends to help us."

"Then I broke in and said: 'I want to say that if I could take you to America with me, and you could take this row of raw heathen just as they are, and could have these heathen sit in the front pews, and then stand up while you made this same speech, you would convert every last remaining unbeliever in Foreign Missions.'"

LESSON II. OCTOBER 11. HOW TO BECOME A CHRISTIAN

Acts 16: 16-40; Phil. 3: 7-14. (Verses printed, Acts 16: 22-34 and Phil. 3: 7-14.)

GENERAL THEME: BECOMING A CHRISTIAN

[This lesson written by WILLIAM T. MILLIKEN, D. D., Portland, Ore.]

Devotional Reading for the Opening Service: 2 Corinthians 1: 3-10

KEY VERSE: Believe on the Lord Jesus Christ and thou shalt be saved.—Acts 16: 31

Acts 16: 22-34

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Philippians 3: 7-14

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

four out of a class of about twenty-eight answered in terms of doing something, believing something, or joining something. Only six showed a real grasp of the gospel's deeper significance by answering that it consists in personal relation to Jesus Christ.

God works in strange ways. A fortune-teller followed two missionaries crying, "These men are servants of the Most High God, who show us the way of salvation." Better no sponsor than the wrong kind of sponsor. In Jesus' name Paul cast out the divining spirit. Of course this was the end of the girl's money-making for her masters. The pocketbook is a mortal spot, so they dragged Paul and Silas before the city authorities. Even then Jewbaiting was a popular amusement. When word went out that these men were Jews a mob raged. Without opportunity for defense, the apostles were ordered beaten with rods and cast into the dungeon of the local barracks.

Philippi was far more to Paul than a women's prayer meeting; it was an introduction to new and impelling world forces.

The Lesson Before Us

I. THE PREACHERS IMPRISONED

An unfair judgment. Philippi was a Roman colony. Its magistrates were Roman officers and its laws were Roman laws. This meant that they were working under a just code. The accused must be given the chance of defense. A Roman could not be beaten. But the rulers thought: "Who will worry about a couple of wandering Jews? The less mercy we show, the sooner we shall be rid of them." Hence the injustice.

In the garrison dungeon. The ancient East had few real prisons. Each Roman local barracks had apartments for the officer in charge, quarters for the soldiers, and a guard-house-dungeon for prisoners. Here prisoners were kept until their cases could be disposed of. Into such a place Paul and Silas were cast.

Songs in the night. Try sitting upon a backless bench, your feet held rigidly between two bars of wood, and see if you will feel like singing at midnight! Paul and Silas did. Later events show that the jailer heard the singing and wondered. Then at the depth of the night the earthquake came and set them free.

Naturally, when the jailer saw the doors open, he thought that the prisoners had escaped. This meant his life for theirs. It was considered honorable for one whose life was forfeit to save the state the expense of execution. But before he could take his life Paul cried out, "Do thyself no harm, we are all here!"

A Bible Message for Every Day

Monday. Becoming a Christian. Acts 16: 22-24. When they found their prisoners to be safe, how many would have locked them up—and turned back to the old life again? Not so this jailer. "What must I do?" An how simple the answer—"Believe on the Lord Jesus Christ."

Tuesday. The Christian's Goal. Phil. 3: 7-14. A Pharisee, well-born, rich, honored, finely educated; all these are thrown aside by Saul-Paul to gain Christ, to share in Christ's sufferings, and to attain to the resurrection with him.

Wednesday. The Secret of Joy. Phil. 4: 1-7. Unselfishness, perfect comradeship that gives understanding, peace that floods every hour of the hardest day with a song of the heart—these are ours, in Christ Jesus, if we will but claim them.

Thursday. The Trial of Faith. 1 Peter 4: 12-16. Quaint old Bengel says: "For adversity to befall the saints is, in one sense, strange—for they are sons of God.

In another sense it is not strange, for it is adapted to purify them."

Friday. The Blessedness of the Christian Life. Matt. 5: 1-11. A paragraph of paradoxes! This is not the way of the world, but its goal is a happiness that the world can neither give nor take.

Saturday. Hope Beyond Suffering. Rom. 8: 16-25. To reign with him we must suffer with him. The path to the throne leads through the vale of sorrow. (Cf. Phil. 3: 10; Col. 1: 24.)

Sunday. Comfort in Affliction. 2 Cor. 1: 3-10. A problem in equations. "As the sufferings of Christ abound unto us, so our comfort also aboundeth through Christ." A new note of sympathy, understanding and trust comes into the life that through Christ has sustained affliction.

At the Threshold of the Lesson

In the simplicity of the gospel lies its chief difficulty. In answer to the question "What is Christianity?" twenty-

II. THE PREACHERS HELP FREE THE JAILER

The songs bear fruit. It is not enough to escape with life and honor. These men have something that the jailer has not. How can he obtain it? "Sirs, what must I do to be saved?" Paul did not say, "Join the church," "Live a clean, Christlike life," "Be baptized." He did not even say, "Read the Scriptures and be orthodox in belief." These are all things of prime importance—in their place. But they are not ways of being saved.

"Believe on the Lord Jesus Christ." In his poem "Credo," John Oxenham says:

Not what, but whom do I believe;
That, in my darkest hour of need,
Hath comfort that no mortal creed
to mortal man may give;
Not what, but whom!

Later Paul writes to the Romans (10:9, 10): "If thou shalt confess with thy mouth Jesus as Lord, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Doctor Carroll remarks: "This is the only place in Scripture where the question is plainly asked, 'What must I do to be saved?' And there is the answer, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Be saved then, and there, and forever!"

The sequel to the imprisonment. The smug complacency of the Philippian magistrates gave place next morning to consternation—when they found that they had beaten Roman citizens. No doubt Paul stood upon his rights for the sake of the infant church. These men would think twice before arbitrarily interfering with Paul's group again.

III. THE PREACHER'S PERSONAL MESSAGE

Later Paul writes to the little group at Philippi. He is a prisoner in Rome, and they have sent him a token of loving remembrance. We can see him opening the letter and going back to memory to his experiences in their city. Possibly he recalls his simple direction to the seeking officer, "Believe on the Lord Jesus Christ and thou shalt be saved." Then the thought comes to him that this is only the beginning and not the goal of the Christian life. Birth is only the starting-point.

So Paul tells these Philippian friends of his how he gave up blood, wealth, social position, culture, friends, power, everything to follow the One whom he met on the Damascus road. No, conversion is not the goal, but the beginning. Christ's righteousness imputed is the ground of justification; but in the new birth that righteousness is imparted, also—the "Righteousness which is from God by faith."

Attaining to the resurrection. Paul sets the goal not at death, but beyond. The votaries of other faiths build their founders magnificent tombs; the glory of Christianity is an empty tomb. His enemies would have called a dead Christ an impostor. His resurrection was not only his conquest of death, but his vindication.

So Paul looks forward to union with him, in a conquest of death so complete that even the tomb will have given up its empty trophy. Then the new birth is not a goal, but a beginning. We "press on toward the goal."

Practical Questions for Class Discussion

- ¶ Which counted for most with the business men of Philippi, money or personality? Would we have put the girl's healing before profit?
- ¶ How different is mob psychology today from Paul's day?
- ¶ Was the arrest of the missionaries

providential? Do such things happen today?

- ¶ Had Paul and Silas kept silent in prison, or had they grumbled about their discomfort, could they have been instrumental in the jailer's conversion? Do we ever grumble about folks, or about the weather?
- ¶ How many jailers are we reaching?
- ¶ How would you answer the jailer's question?
- ¶ How much does a child have to know to become a disciple of Christ? How much an adult? Do we make the way to and with Christ too complex?
- ¶ An Oregon cattleman friend said: "The matter with the church is that when they have roped a maverick, and put their brand on him, they consider that they have done all that is necessary—so they just turn him loose again on the range."
- ¶ What does Paul mean in verses 13 and 14?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

BECOMING A CHRISTIAN

The necessities of physical life have actually been out of normal reach for thousands and thousands of American citizens during the past six or seven years. The sting of poverty is sharp; it hurts. One curse of poverty is its drabness. An exceptionally rare soul can be hungry and beatific at the same time. As a rule, economic insecurity presents insuperable difficulties to the cultivation of many of the finer things of life, such as art, peace, serenity, a profitable use of leisure time, gardens, domestic tranquillity, home adornment, finer books, nobility of aspiration, and so on. To be sure, suffering and distress turn many people toward God, but it is sadly true also that they turn many more people away from God.

Economic security is by no means a guarantee that its fortunate possessors will seek the higher life. Drabness exists there too.

The exacting needs of life are adventure, aspiration, beauty, love, ambition, "soulness." Religion, rightly understood, furnishes the proper background and setting for the birth and development of these noble qualities and characteristics.

Religion is the soul's reach for God. God is love, God is holiness, God is our Father. God is exacting and God is generous. "As one whom his mother comforteth, so will I comfort you."

The trouble with much of our Christianity is that it is supine, flabby, and very matter-of-course. "No heart is pure that is not passionate, no virtue is safe that is not enthusiastic" (J. R.

Seeley). In *Twice-Born Men* Harold Begbie writes: "This religion of the ordinary man must possess more interest for the student of human nature than the 'second-hand religious life' of the conventional formalist." In the same volume Prof. William James is quoted as follows: "Churches, when once established, live at second-hand upon tradition, but the *founders* of every church owed their power originally to the fact of their direct personal communion with the Divine." If it be true that many of us as church-members are not very enthusiastic as Christians, maybe the cause is that we are second-handers. In industry, machines are intended to step up output. In doing so they often routinize the human beings who operate said machines—and take from manhood and womanhood more in value than they add in profits.

In church life there is danger that ritual, sermon, exercises, order of service, public reading and praying may become habitual (they ought to be habitual) to the point of lacking vigor, emotion and worshipful elements (these they ought not to lack).

As defined by Dr. A. H. Strong many years ago, conversion "is that voluntary change in the mind of the sinner in which he turns, on the one hand, from sin, and on the other hand to Christ. The turning from sin we denominate repentance; the turning to Christ, we denominate faith." Being a Christian, then, means turning from sin to God, through Christ. Such is the definition of the philosophical theologian.

Professor James, psychologist, wrote: "To be converted, to be regenerated, to receive grace, to experience religion, to gain assurance are so many phrases

which denote the process, gradual or sudden, by which a self hitherto divided and consciously wrong, inferior and unhappy becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities."

The world is not overpopulated with men and women having a firm hold upon religious realities, and consciously right, superior and happy. "Radically bad" persons need to be offset by "radically good" persons. Instead of lethargic Christians, we can stand energetic Christians. Dullness and drabness weaken our Christian living. We are too fearful of any show of emotion. Christ's life was colorful. So was Paul's. So was the Philippian jailer's—it certainly was for a time at least. Excitement *per se* is no virtue. Neither is inanity. The Christian life is full. Let us fully live it.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

When the church of Philippi heard that Paul had been put in prison in Rome, they sent Epaphroditus to him with a gift to assure him of their continued thought and prayer for him. When Epaphroditus returned to Philippi, Paul sent a letter back with him to the church in that city. Now Lydia, Paul's first convert in Philippi, was discussing this letter with Euodia and Syntyche (Phil. 4:2, 3).

"Strange," said Lydia, "that there are some inquirers who ask, 'How does one become a Christian?' Stranger still that I am unable to answer that question to the full satisfaction of one of them, for it was so simple for me. Paul makes it very clear in this letter that he has sent to us by Epaphroditus, and yet just last night, speak as I would, I could not make a friend of mine see as I have seen. She is one who like myself has turned from the worship of idols to the Jewish faith, but she is also feeling an incompleteness, and longs for the peace that has come to me. It grieves me sorely that I am not able to help her see all that I have seen."

"Have patience, Lydia," Euodia said. "It is not given to all to see the light so quickly and completely as you saw it. Perhaps all hearts are not so well-prepared for conversion as yours."

"And perhaps"—Syntyche hesitated a moment, then continued—"forgive me, Lydia, for this frankness, but perhaps you lack Paul's gift of presentation."

"Perhaps!" Lydia smiled. "Dear Syntyche, drop that word 'perhaps,' and speak the truth. Say that which I well know. Say that I do lack Paul's gift."

"Then," Euodia said thoughtfully, "why not let Paul himself speak to your friend?"

"I've wished for that. But with Paul a prisoner in Rome miles away, how—"

"He has just spoken to us in the

letter Epaphroditus brought; and, if to us, why not to others?"

"Euodia"—Lydia's voice held joy—"you speak wisely and well. How stupid of me not to have thought of that!"

Within an hour Lydia was sharing Paul's letter with her inquiring friend. She was repeating whole sections of it to her. When she came to that section in which Paul said, "Work out your own salvation in fear and trembling," tears came to the eyes of the friend and her voice choked as she murmured, "If I could but know how to begin to work out that salvation."

Lydia laid her hand on her friend's. "Patience, my friend. Paul has not finished."

Her own voice trembled as she repeated, "Howbeit what things were given to me, these have I counted loss for Christ."

"Say that again," the friend asked, new interest in her tone.

"Howbeit what things were given to me. . ."

"Does that mean pride in one's home, in one's position in society, in such material possessions as one may have?"

"Yes, of course," Lydia answered a bit puzzled. "If one ever has pride in such things, of course it would mean them." Then as though there had been no interruption she continued with Paul's words, "These have I. . ."

"Ah, then you do not understand," her friend checked her. "This is what stands in my way of becoming a Christian. Now I see why your words, 'Believe in the Lord Jesus Christ,' could find no fertile soul in my heart. First I must clear my heart of all these things that are gain to me."

She was silent for a moment; then, "Lydia, I am seeing light. Say on, speak slowly. Not a word would I miss."

And Lydia continued: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord . . . count them but refuse, that I may gain Christ . . . not that I have already obtained, or am already made perfect, but I press on. . ."

"Yes, yes," the friend broke in. "Dawn is becoming day. Is there more?"

Lydia was choked with emotion, for she knew she was witnessing a rebirth. It was a holy hour for her. With great self-control she steadied her voice: "One thing I do, forgetting the things which are behind, and stretching forward unto the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Ah, that I can do too," the friend's face was radiant. "Mistakes, disappointments, failures, sins—these I can put behind me if the perfect Saviour be ahead. Pride of position and possessions—these, too, I can count as loss if in losing them I gain Christ."

When Lydia next saw Euodia she said to her: "When Paul hears of your

advice to me and of the fruit of that advice he will say this is another of those things that come from Philippi, 'an odor of a sweet smell, acceptable, well-pleasing to God.'"

The Lesson Lived

Susanna G. Fisher

SINGING IN PRISON

And at midnight Paul and Silas prayed, and sang praises unto God (Acts 16:25).

Madame Guyon spent ten years of her life in French prisons, from 1695 to 1705. Here is a song she wrote in prison:

A little bird am I,
Shut from the fields of air;
And in my cage I sit and sing
To him who placed me there;
Well pleased a prisoner to be
Because, my God, it pleaseth thee.

Naught have I else to do;
I sing the whole day long;
And he whom most I love to please
Doth listen to my song;
He caught and bound my wandering wing,
But still he bends to hear me sing.

Oh, it is good to soar
These blots and bars above,
To him whose purpose I adore,
Whose providence I love;
And in thy mighty will to find
The joy, the freedom of the mind.

A CONVERTED PRISONER

What must I do to be saved? (Acts 16:30.)

Valentine Burke was in the penitentiary for safe-blowing. In his cell he read a sermon of Mr. Moody's on the conversion of the Philippian jailer, was led to Christ, and when he had served his time entered a new life with the help of Christian friends. And when Mr. Moody came to St. Louis, years afterward, Burke came to see him and told him with the utmost humility and gratitude to God that he, an ex-thief and yeggman, was employed as night watchman in a jewelry-store.—*Earnest Worker*.

CALLING DISTANCE

The older of two men was once urging upon the younger the claim of Christian work in mission countries, and the latter answered with an excuse that had a familiar ring, "But I have never felt any compelling call to give my life in that way." "Are you sure you're within calling distance?" was the disquieting reply.—*Christian Herald*.

A certain damsel possessed with a spirit of divination (Acts 16:16).

"A maid having a spirit, a Python," is the translation for "a soothsaying maid" which is given in the margin of the RV. The great dragon at Delphi, slain by Apollo, was called a Python, and according to Plutarch that was the name given also at this time to a ventriloquist.

LESSON III. OCTOBER 18. EVANGELISM AND THE BIBLE

Acts 17: 1-15; 1 Thess. 2: 1-12. (Verses printed, Acts 17: 1, 5-11; 1 Thess. 2: 7-12.)

GENERAL THEME: THE SPOKEN AND THE WRITTEN WORD

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 119: 9-16

KEY VERSE: The word of God is quick, and powerful, and sharper than any twoedged sword.—Heb. 4: 12

Acts 17: 1, 5-11

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea:

who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 Thessalonians 2: 7-12

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

A Bible Message for Every Day

Monday. The Word Opposed. Acts 17: 5-11. Do you think of these apostolic missionaries as retreating (ver. 10)? But it was only to "carry on" in some other place just as difficult and dangerous.

Tuesday. The Word Received. 1 Thess. 2: 7-12. Is it any wonder—when it was presented to them with affection (ver. 8), and assiduously (ver. 9), and backed by a blameless life (ver. 10)? The preacher and teacher can learn of Paul!

Wednesday. The Testimony of Scripture. John 5: 39-47. Just the Lord's words here. "They testify of me," are enough to place the Hebrew Scriptures on a higher plane than all other books—except the newer Scripture, which fulfils and accredits that other testimony.

Thursday. Teaching Accurately. Acts 18: 24-28. A little knowledge of the Bible—of the gospel—goes a great way in helping us to win souls; but the more we increase that knowledge—with the Holy Spirit—the better soul-winners are we likely to be.

Friday. Teaching Clearly. Neh. 8: 1-3, 8. The words of Scripture are of themselves bare, mechanical things; they must be vitalized by the Spirit acting through the reader or teacher.

Saturday. Hearing and Obeying the Gospel. James 1: 19-27. Again, words are mere symbols, and have no value

apart from the thing symbolized. We are to make the words of Jesus articulate in our lives.

Sunday. The Cleansing Word. Ps. 119: 9-16. "Cleans his way" is rendered by J. M. P. Smith "Keep his path pure"; that is, free from things that tempt and contaminate and separate from Christ. The answer is in verse 11. The significance of this for the Sunday school worker!

At the Threshold of the Lesson

After being released from prison the missionaries forthwith leave Philippi, taking time only to give some earnest instructions to the new converts, who were making Lydia's house a meeting-place (16: 40). All the modern versions have "encouraged them," instead of "comforted them." Those who make much of the "we theory" of Acts believe that Luke was left behind at Philippi and is not with Paul again until chapter 20: 4.

The expression sometimes used, "driven out," is hardly applicable to their departure from Philippi. The gospel had gotten a good start there; it must be planted in other strategic centers of the continent they had entered.

Notwithstanding his hard experiences there, Philippi was always a dear spot to our apostle. This delightful epistle

(First Thessalonians), written years later, is full of his affection for the Christian group there. He calls them his joy and the crown of his apostleship; he is always longing to be with them (4: 1-8). He never prays without thanking God for them.

The Lesson Before Us

I. SUCCESS AT THESSALONICA.
Acts 17: 1-4

It was about an hundred miles across to Thessalonica. Amphipolis was an important town and we wonder why they did not tarry and preach there. But they were Holy Spirit-led men! The highway they would follow, the Egnatian Road was a famous one.

Thessalonica is familiar to us under the modern name Saloniki. It has been prominent in our day in the politics of the Balkan states; the so-called Eastern Question. In its streets King George of Greece was assassinated, March 18, 1913, and it was the landing-place of the Allied forces in 1915. It is splendidly situated at the head of the Gulf of Saloniki, and was named for a sister of Alexander the Great. It was the capital of Macedonia and a free city; that is, was governed by its own magistrates, *politarchs* (so Moffatt and Mrs. Montgomery, ver. 8).

The missionary to the Gentiles, in spite of repeated rejection, continues to frequent the synagogue, if perchance he may win some of his own people to Christ. And notice that Paul always approaches the Jews through Scripture (ver. 17: 2). Is it not the best way to "reason" with anyone about Christ?

From verse 3 we can infer what sort of Old Testament passages he expounded. In their proud ambition for a reigning conquering Messiah they persistently shut their eyes to the prophecies of a suffering Messiah. "Your Christ," said Paul, "is to be the Christ of God's word and not the Christ of your own making and ideal."

The words "opening and alleging" (ver. 3) are rendered by Moffatt, "explaining and quoting passages to prove." The first of these expressions is the one that the Emmaus wayfarers use when they tell how Jesus "opened to us the Scriptures"; the second means "to place out in order (the references in the prophets) as on a table"; an exhibit.

"The devout Greeks" (ver. 4) were those who had only in part accepted Judaism, as distinguished from "proselytes of righteousness," those who had actually been received, by circumcision, into the Jewish church; or it may refer to those who were merely in sympathy with the monotheism and high morality

of this faith ("God-fearers"). The number of the converts must have been large, considering the bitter jealousy of the Jews and the speedy coming into prominence of the Thessalonian church (1 Thess. 1:7, 8).

II. OPPOSITION AGAIN. Acts 17:5-9

Such success meant opposition. The devil is always at the heels of successful Christian workers. If Paul will preach to Jews he must expect Jewish antagonism, contravention. It was a nasty, cowardly revenge—a mob led by a gang of street-loafers, hoodlums (Mrs. Montgomery has "formed a mob," instead of "gathered a company," ver. 5).

Of Jason, who was entertaining the missionaries and who was evidently one of the prominent converts, we have no further knowledge. It was not the last time that a person has paid the penalty for befriending Christ's messengers.

Verse 6 evidences that the gospel is beginning to make a noise in the world "inhabited earth," marg. R. V.). Even its enemies confess that it is turning the world upside down. That is just what it was intended to do, has always been doing. The points of an old sermon that came across somewhere: (1) "The world is wrong-way up. (2) It has got to be turned upside down. (3) We're the chaps to do it."

Little those Jews cared about the decrees and sanctity of Cæsar! But it was a good "blind" with which to arouse the magistrates and populace. Paul and Silas had evidently had much to say about the kingdom of Christ (ver. 7).

The gospel was now firmly established at Thessalonica, and the missionaries deemed it wise—perhaps to avoid further trouble for Jason and the brethren there—to depart. Jesus had said, "When they persecute you in one city, flee to another." We are to think of their stay as having covered several weeks.

III. AMONG NOBLER JEWS. Acts 10:10-15

Berea, an unimportant city, was sixty miles from Thessalonica. Undaunted by their recent experiences, they again seek out the Jewish synagogue of the place; this time with better fortune. Berea is not elsewhere mentioned in the New Testament, but has pleasant associations for Christians because of the fairer treatment our missionaries received there.

The city has been honored by having innumerable Sunday school classes named after it! We may suppose that a strong church resulted from this visit. Perhaps Paul wrote epistles that have not survived to his converts there.

Those "more noble" Jews of Berea "high-minded," Goodspeed, "better-disposed," Twentieth Century) have become a type of the ideal attitude toward preaching and new truth. In the first place, they were open-minded. There is, however, a danger in open-mindedness. Intellectual or moral shipwreck is likely to happen to the man who makes his

mind a mere catch-all of the new things that are said and written by his fellows. These Bereans, notice, carefully examined and checked-up the arguments of Paul, Silas and Timothy.

The Bible is a great norm of divine truth. Teachings that tally with it may be accepted as true. The examination that the Bereans gave the Old Testament passages that had been cited by the missionaries was not hasty and superficial; day after day they studied those references, that, Jesus had said, bear witness of him (John 5:39).

"Seek and ye shall find." They did find Christ, many of the Berean Jews; and many of the Gentiles, including some of the aristocracy of the town. So the gospel is drawing people of every class and condition into its saving embrace.

IV. PAUL WRITES TO THE CHURCH AT THESSALONICA. 1 Thess. 2:7-12

Paul and his two fellow missionaries had left Thessalonica before they had had time adequately to instruct their converts there and get them well-started in the Christian way (Acts 17:10). Paul is accordingly anxious about them; so when they reach Athens he has Timothy go back to continue the work of training that had been interrupted (1 Thess. 3:2). He himself was hindered from going, by Satan (*ibid.* 2:18). We do not know what had become of Silas meanwhile, but later he too is back at Thessalonica with Timothy.

When they rejoin Paul at Corinth (Acts 18:5) they report that the Christian movement at Thessalonica is progressing splendidly (1 Thess. 3:6ff.). There are, however, certain difficulties, both practical and doctrinal, that are troubling the young church. It is to clear up these matters that the apostle writes this First Epistle, from Corinth, somewhere around the year A. D. 50.

A characteristic of the letter is Paul's combination of tact and generosity in praising when praise is due (as a spur to further progress) and at the same time fearlessly rebuking when it is called for; or helpful criticism. If you can't recognize my virtues, few as they may be, you will be a poor critic and corrector of my faults. We need not fear the judgment of Christ, for he has a divine insight for the good that is within us.

The letter reveals Paul in a very personal, tender light; it shows us how fond he was of those converts in his mission churches; all the dearer to him were they—he intimates—because in trial and stress he had won them to the Lord.

In verses 8, 9 the apostle confesses that he had put his whole soul into his mission work at Thessalonica; another characteristic of his. Nor is he ashamed of his walk among them. He cannot thank God too much for them. This section of it and indeed the whole epistle are profitable reading for the Christian teacher. And too, it tells us a lot about Paul.

Practical Questions for Class Discussion

- ¶ Instance present-day opposition to the gospel that might be compared to that experienced by Paul and his companions.
- ¶ What principle shall we follow in standing our ground, or retreating, when we are opposed in Christian work? What does Jesus say about it?
- ¶ Suggest some Old Testament passages that Paul and his associates probably used in their preaching (Acts 17:2).
- ¶ In what senses were the apostles turning the world upside down? (Ver. 6.) Has Christianity ever stopped doing that?
- ¶ What are some of the things that need to be turned upside down today? In the world, in our country, in your city or village? Should the church try to do it?
- ¶ Was Jesus a revolutionist?
- ¶ Give some reasons why the gospel of Christ made—and makes—such a strong appeal to women, young and old.
- ¶ Do you just read the Bible, or do you study it as the Bereans did?
- ¶ Do you reason *about* Scripture, or do you reason *from* ("out of," ver. 2) it? The distinction?
- ¶ It is sometimes claimed that people do not "search the Scriptures" so much as they formerly did. Do you think so? And if so, what reasons would you suggest?

Notes and Comment

"The hardest place in which the gospel has to win its victory is a congregation hardened to its message and satisfied with external forms of religion. With what perfect understanding one reads that there are occasions when Paul turned from the people of religious pride and prejudice to reach the people with hearts and minds hungry and ready for the gospel."—G. Campbell Morgan.

"It was their ('those in Thessalonica') scale of values that was upside down; the people of the city were esteeming and living for the wrong things; and the effort of Paul was to enable them to see the right things to live for."—Richard Roberts.

"If professing Christians today were better acquainted with the Scriptures and more in the habit of bringing every new doctrine to them as its touchstone, there would be less currency of errors and a firmer grip of truth."—Maclaren.

Baroness Bunsen wrote to her son George: "The time may come, my dear George, when you may be tempted to skepticism. . . In itself there is nothing sinful in an inclination to weigh testimony and take nothing on trust. On the contrary, it is praiseworthy, and considered so on the high authority of the inspired

historian of the apostles, who says of the Bereans, 'They searched the Scriptures daily, whether these things were so; therefore many of them believed.' Doubts or difficulties can never offend the God of light and truth, if accompanied by a sigh after that truth and a prayer for more of that light."

"All the great men I have met during the course of my thirty years' world wandering have told me that they loved the Bible, not simply for its moral precepts, not solely as the spiritual founda-

tions on which they had tried to build their lives and guide their actions, but because it is the greatest book that exists."—*Sir Harry Lauder*.

"The gospel must be carried much farther than it went on that first missionary journey. The Christians must come to understand that theirs is a missionary faith. So Luke goes on to show how Paul and other Christian leaders followed the wishes of Jesus and witnessed to him in Asia, Macedonia, Greece and Rome."—*James M. Stiffler, Jr.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SPOKEN AND THE WRITTEN WORD

When I was getting my "sheepskin" at college I was chosen to participate at the commencement exercises in an extemporaneous debate. The subject was given to us a few hours before the event, and the side to which a participant was assigned was known only one hour beforehand. I have wondered how, with little knowledge of the heavy subject under discussion, I managed to take second prize. No one of us knew too much about it, but that did not inhibit us from indulging in an abundance of talk. Language volume and thought volume often appear in inverse ratio.

There is a story of a man who sat between two garrulous fellows at a large banquet. This man was a listener and no talker. As dessert was being disposed of one of the ready-of-mouth remarked to the quiet person, "My friend, I notice that you have had absolutely nothing to say during this whole meal. Now, if you are wise, you are foolish; if you are foolish, you are wise." If only the wise talked, the demands upon Mr. Webster's huge dictionary-book would be few and far between.

I have just returned from Fort Wayne, Ind., where a Lutheran conference was in session. In a hotel lobby, at 10, an elderly and respected clergyman sat down near some younger pastors. One of these latter addressed himself to the elder, but the aged clergyman at once said, "Please do not talk theology to me. I have been arguing about theology all day, and I am tired of discussing it."

Religion ought to be talked about. Religion, when wrapped around with words, tends to become theology. Essentially, religion is a life. Life craves action. It is inevitable, proper, and effective that action show itself in deed and word. The spoken word, in my judgment, still remains the most effective form of Christian propaganda (best sense of the word). Preaching, therefore, is desirable? Absolutely so. I doubt if the pulpit will ever be dispensed with in our Baptist churches.

It becomes highly essential that preaching becomes—or remains—something more than the mere use of words. No preacher should use an argument in a pulpit that will not stand up under the cross-questioning of informal debate. No language should be used in the pulpit that ordinary people do not understand. The time has gone by when our young people mistake muddiness of thought and grandeur of expression for divine revelation. Directness of thought and simplicity of language go together. The pulpit requires a certain dignity. There is no dignity equal to simplicity. The vigorous presentation and defense of a doctrine in the pulpit and a careless attitude toward the same in a personal discussion lay a preacher open to the suspicion of hypocrisy. Charles H. Spurgeon thus epitomized what I am talking about: "The perfection of preaching is to talk."

Various professions develop their respective jargons. Stilted language repels the sincere seeker for divine help and comfort. Sunday school teachers should remember this. The best teacher uses words and illustrations that his classmembers understand. The style of talk likewise should be frank and easy, and, above all, natural. Lawyers chatter along in what appears to the layman to be concealment of thought. To get what I mean, secure a copy of the Social Security Act (Federal) and see what you can do with one or two readings of it! Words are wasted if they are not laden with meaning for the hearer.

An extreme illustration of the absurdity of legal language, when abused, is afforded by the following paragraph from my *Social Work Publicity*¹. Lawyers, be it said, are trained to accuracy of expression, and the requirements of legal documents are meticulous. This quotation of course is an exaggeration:

"If a man were to give another an orange, he would simply say, 'Have an orange.' But when the transaction is entrusted to a lawyer, to be put in writing, he adopts this form: 'I hereby give and convey to you, all and singular, my estate and interests, right, title, claim

and advantages of and in said orange together with its rind, skin, juice, pulp and pips, and all rights and advantages therein, with full power to bite, cut, suck and otherwise to eat the same or give away with or without the rind, skin, juice, pulp or pips, anything hereinbefore or hereinafter or in any other means of whatever nature or kind whatsoever to the contrary in any wise notwithstanding."

It is my humble judgment that Christianity will be spread *if and when* there is greater earnestness on your part and mine in living the faith that is ours, and in talking of the same in an easy, natural conversational method, and this because our faith has vitalized our thinking and our talking. Not much progress will be registered by formalized presentation, in church school and pulpit of truths that when realistically discussed, reveal the beauty, strength and power inherent therein.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

Some years ago in Ningpo, China, I heard a story about a well-loved medical missionary of our Baptist Board that thrilled me. During the years since then I have heard the same story told of other missionaries in other fields, but no matter what the name of man or place, the story always sends delightful shivers down my spine. You, no doubt, have also heard the story. For the sake of its "teaching point" for the lesson today please hear it once more.

One day an aged Chinese woman was brought into the hospital where Doctor Grant was the doctor. Long years of study and work had made him skilled in the art and science of healing. Equally long years of study of the Bible had made him familiar with its great truths. He was able to prescribe for holy living as well as for healthy living. The only difference in the prescriptions was that as more and more patients came to the hospital he had to give more attention to the medical work and had less time for direct preaching and teaching.

The evangelist in charge of the mission-trained Bible-women whose days were given to the visiting and teaching that such as Doctor Grant would have liked to do but found no time to do. When the Bible-woman came to this particular aged Chinese woman she found in her a patient who listened with more than usual attention and interest. To the stories of healing the woman nodded. To the parables she said, "Not wrong. Not wrong." Hungrily she absorbed all the Bible-woman had to say, until she came to the story of the crucifixion.

"And when they came to Golgotha they crucified him," the Bible-woman's voice was low.

"No, no, that cannot be!" the sick woman broke in.

"But, yes, it is so written in the Bible

¹ Published by The Century Company, 1927.

See," and the Bible-woman held open the book for her.

The sick woman waved her hand in negation. "That is of no use to me," she said. "I cannot read, but I know that is not true that he was killed."

"How do you know?" the Bible-woman patiently asked.

"Because he is living today. I see him every day. He speaks to me. He is healing me."

The Bible-woman thought the sick one delirious. She placed her hand on her forehead, but there was no fever.

"I see him every day," the old woman repeated. "You call him Jesus, but the nurses and I call him Doctor Grant."

Today in Ningpo there is a fine new Chinese-American hospital to take the place of the old building in which the above incident happened. It was built from funds that came from both Chinese and Americans, and in it the memory of Doctor Grant is perpetuated. But China and the Chinese of Ningpo would remember Doctor Grant even without a hospital, for his true memorial is built not of granite nor of cement, but of the love that his knowledge and living of the word has released in the hearts of those who came to know his healing touch.

From my treasure-house of friendships I share with you another true story. Among my missionary friends on the Oriental shore of the Pacific is one who has always impressed me with her calm depth of spirit. In the face of great disappointments she has kept her faith. Beat about by heavy winds of adversity, she has been like a lighthouse set upon a rock.

One time when she was visiting us our boys drew her into a game of Bible lotto. In her quiet, calm manner she called all the answers to the questions. There was no guessing on her part. Her answers came swift and sure.

The younger of the boys could not conceal his admiration. "Boy! but auntie is smart!" he exclaimed. "She's the smartest one I ever played this game with."

I, however, knew that her efficiency in the game was more than smartness. From her childhood this friend of mine had so familiarized herself with the Bible that its characters were living people and its truths companion thoughts. In the way she played that game of Bible lotto I read a partial answer to a question I had been asking myself, "Where does she find such poise and peace?"

Last summer, when we visited her in China, I asked her that very question, and now I have the full answer. It was at a time when storms were beating fiercely upon her shores. "What is it," I asked, "that carries you through these days, that keeps you so calm in the midst of this disturbance?"

She thought for a moment. I could see she was searching for words to express something too big for words.

Finally she said, "When I was a little girl, my father told me nothing could hurt the inner person. As I grew older, he continued to tell me that. At first I could only take his word for it; now I know from experience."

Nothing can hurt the inner person!

That is what Paul meant when he wrote: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Evangelism and the Bible" is our topic for today. Paraphrasing Browning's verse, we might say, "Nor Bible helps life more now than life helps Bible." Without Bible knowledge evangelists cannot hope to win souls; but knowledge is not enough; if evangelists do not live that knowledge, they are but whited sepulchers. Doctor Grant's life was, and my friend's life is, a living example of those truths which the noble of Berea received with all readiness of mind, examining the Scriptures daily, whether these things were so.

The Lesson Lived

Susanna G. Fisher

QUESTIONING THE INFIDEL

The Jews which believed not (Acts 17:5).

An infidel was lecturing to a great audience, and having finished his address, he invited any who had questions to ask to come on the platform. After a short interval a man who had been well-known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and, taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ if you have not tried him?"—*Christian Herald*.

NOT FOR THEMSELVES

Being affectionately desirous of you (1 Thess. 2:8).

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed, the children of God, called by a Saviour's voice, will wish to live in the common cause. They will live for the commonwealth—this is the modern phrase. They will bear each others' burdens—this the phrase of Paul. They will live in the life of love. And it will prove true, as it was promised, that all things are added to the com-

munity which thus seeks the kingdom of God and his righteousness.—*Edward Everett Hale*.

EXPECTANCY IN PRAYER

We were willing to have imparted unto you, not the gospel of God only, but also our own souls (1 Thess. 2:8).

The absence of expectancy in our public petitions is to me one of the saddest features in the Christian life of this day. If you expect little, you will get little; and we do expect far less than we ought. We cannot raise our confident expectations too high; for "he is able to do for us exceeding abundantly above all that we ask" as well as "think." There are two limits: one is the boundless illimitableness of God's perfection; the possibilities of our possession of him are not exhausted until we have reached that infinite completeness. But then there is a practical, working limit for each of us; and that is—what do you desire? and what do you expect? God can give more than we can ask or think, but he cannot at the moment give more than we expect or desire.—*Maclaren*.

THE MISSIONARY'S CALL.—

We were bold . . . to speak unto you the gospel of God (1 Thess. 2:2).

My soul is not at rest. There comes a strange

And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here?

The vows

Of God are on me, and I may not stop
To play with shadows or pluck earthly
flowers

Till I my work have done, and rendered
up

Account. The voice of my departed

Lord,

"Go, teach all nations," from the eastern
world

Comes on the night air and awakes my
ear

And I will go. I may no longer doubt
To give up friends, and home, and idle
hopes,

And every tender tie that binds my heart
To thee, my country! Why should I
regard

Earth's little store of borrowed sweets?
I sure

Have had enough of bitter in my cup,

To show that never was it his design

Who placed me here, that I should live
in ease

Or drink at Pleasure's fountain.

—*Rev. Nathan Brown, of Assam*.

ION KEITH-FALCONER said that "while vast continents are shrouded in almost utter blackness, and hundreds of millions suffer the horrors of the heathen, the burden of proof rests upon us to show that the circumstances in which God has placed us were meant by him to keep us out of the mission field."

LESSON IV. OCTOBER 25. LOVE, THE LAW OF LIFE

Acts 18: 1-17; 1 Cor. 13. (Verses printed, Acts 18: 1-4; 1 Cor. 13: 1-13.)

GENERAL THEME: CHRISTIANITY AS LOVE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: John 15: 12-17

KEY VERSE: Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Cor. 13: 13

Acts 18: 1-4

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and he persuaded the Jews and the Greeks.

1 Corinthians 13: 1-13

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Paul had a right to sing of love, and exalt it, in that wonderful pean, Corinthian chapter; because for love's sake—love of his Lord Christ—he was wandering around the world, poor, homeless, persecuted; preaching to men whom that Lord had taught him to love in that Lord's way. Moreover, he knew that love alone would save the Corinthian church from disaster; also that nothing but the love of Christ—to him and to one another—would keep them from the lusts of the flesh and their city's rank materialism.

The Lesson Before Us

I. AT CORINTH. Acts 18: 1ff.

The famous Corinth of ancient Greece, of Perianther, of the beautiful buildings that have set the city's name upon a style of architecture, had been destroyed by the Romans, 146 B. C. A few years before Paul's visits it had been rebuilt by Julius Cæsar, and was again great and prosperous, the capital of Achaia (southern Greece). Its situation on the isthmus of the same name made it one of the prominent commercial centers of the world. It had a harbor on either gulf. Its streets were thronged with sailors and traders from everywhere.

In Athens the gospel of Jesus had been up against idolatry and supercilious philosophy; in Corinth it encountered materialism and sensuality. In Athens the gospel almost failed; in Corinth it splendidly succeeded. We should read the Corinthian epistles to appreciate the difficulties that Christianity faced in this Vanity Fair of the Roman Empire, as it was called.

It was notorious for drunkenness and vice. Connected with its beautiful temple of Aphrodite were a thousand prostitutes. When the Romans wanted to describe a profligate life they said "to live as the Corinthians do." To this great cosmopolitan center of business, pleasure and immorality came our apostle in the year 52; "in weakness, in fear, and in much trembling" (1 Cor. 2: 3). "Church of God in Corinth! Joyful and wonderful paradox!" (Bengel.)

II. TENT-MAKING AND PREACHING
Acts 18: 1-4

He found a home and workshop with a fellow craftsman. Priscilla is the diminutive of Prisca. A Roman writer says that Claudius was led to this expulsion of the Jews from Rome in A. D. 52 by repeated tumults, in which the name of Chrestus (Christus?) was much shouted. This probably implies that the Jews of Rome had tried to make trouble for the Christians there (ver. 2).

A Bible Message for Every Day

Monday. A Labor of Love. Acts 18: 1-4. Paul was "a big-city man," and his heart was always going out to big cities—because he knew so well their need of Christ.

Tuesday. Love Described. 1 Cor. 13: 1-13. How great and wonderful it is becomes evident from the comparison: we could not live without faith; we should not want to live without hope, but love surpasses both.

Wednesday. "God Is Love." 1 John 4: 7-11. Human wisdom declares that it is infinitely difficult, if not impossible, to know God. John's divine wisdom says, "Not so; it is easy, simple—just love!"

Thursday. Ten Commandments in Two. Matt. 22: 34-40. Jesus helps us love God by showing us in himself what God is like; he helps us love our neighbors by revealing in his manhood human worth and possibilities.

Friday. The Unpaid Debt. Rom. 13: 8-10. The sight of a saved man should remind us how much men owe God for providing this salvation; the sight of the unsaved, how much we owe them—in trying to have them accept it.

Saturday. Confessing Christ. John 21: 15-17. No matter how well Christ

knows that we love him, he evidently likes to hear us say it. I imagine that Peter's answers pleased him immensely.

Sunday. Christ Our Model. John 15: 12-17. "As I have loved you." How much that means! Giving himself for us; permitting us his friendship; notwithstanding the fact that there is so much in us—"you"—that is unlovable, and undeserving of his love.

At the Threshold of the Lesson

Did not God put the story of Paul at Corinth in his Word because off in the ages he foresaw Paris and London, New York and Chicago, and men laboring for his gospel in them?

To do Christ's work in such a place as Corinth a man needs to be, like Paul, clean of life, strong of heart, mighty in faith, filled with the Spirit, and—for times of depression—open to the Lord's messages of comfort.

Paul knew what a hard time his converts there at Corinth would have, following Christ surrounded by unusual temptations; how often they would fall and fail and get discouraged; but he knew also, and from his own experience, the power of Christ's strengthening and the joy of Christ's comfort.

The different trades sat together in the synagogues of the Dispersion; so Paul will soon have become acquainted with Aquila and his wife, already Christians or interested in the new faith. "Weavers of tent-cloth" is perhaps better than "tent-makers," as that was the principal part of the trade.

They proved loyal friends to Paul; helpful fellow craftsmen in the work of the Lord; were with him at Ephesus; and when he wrote Romans, from this same city of Corinth, at the close of the third missionary tour, he testified that they risked their own lives to save his (Rom. 16:4).

III. HARD WORK; FAILURE; EXASPERATION. Acts 18:5-7

When Silas and Timothy rejoined Paul, it says that he threw himself into the work of the gospel with a new energy; "was constrained by the word"; became "engrossed in his message" (Moffatt and Mrs. Montgomery). For his anxiety about the young church at Thessalonica was relieved by the good reports they brought from that field. It seems to have been a characteristic of the apostle that worry lamed him. Then, too, the contribution the Philippian brethren sent by them enabled him now to give his whole time to religious work (Phil. 4:15; 2 Cor. 11:9).

That the opposition he encountered should have exasperated Paul is understandable. Other Christian workers will sympathize with him. He had labored long and hard to bring those Corinthian Jews to Christ. Contradiction and abuse was their only response. His dudgeon he expresses by a familiar Oriental gesture (ver. 6). "I have done my duty. If now you are lost, you will have only your own selves to blame" (cp. 20:26; Ezek. 33:4; Matt. 27:25). Paul does not mean that he will not strive any more for the salvation of Israel; but not here at Corinth.

IV. DIVINE REASSURANCE. Acts 18:7-11

He continued to lodge with Aquila, but used the house of Titus Justus as a mission hall. Now there were many converts; among them Crispus, a leading Jew, one of the few persons whom Paul himself had baptized (1 Cor. 1:14). His coming out for Christ must have created a sensation and given the cause a great boost.

Nevertheless Paul was oppressed in spirit and fearful. He was by nature temperamental. The very multitude of the converts worried him; they would need so much training and watchcare, living in this wicked city and having just come up out of paganism—and who was to do it? In short, the bigness of his task frightened him. Great, sinning, needy Corinth! One man, with a couple of assistants!

But fortunately he was a vision-led and vision-favored man, and there came to him the wonderful reassurance of his

Lord. Let every servant of Jesus who is liable to discouragement keep it well in mind! Not forgetting the added word, "for I have much people in this city." Yes, and likewise in every city and land! Notice that from 18:12 on Acts is concerned with Paul alone; others drop into the background.

V. GALLIO. Acts 18:12ff.

There are a number of references to him in contemporary Latin writings. He was a brother of Seneca, the Roman philosopher, statesman and author. The conversion of Crispus and the effrontery of Paul in continuing his preaching right next door to their synagogue again aroused the enmity of the Jews. They charged him with teachings contrary to their officially recognized religion (law), thinking that the proconsul would take their part.

They were mistaken in the man. Gallio was neither a Pilate nor a Herod. He was just and fair-minded; told them that he was there to correct disorders and punish evil-doers, not to settle religious disputes.

So he ordered his lictors to drive them away. The rabble that had gathered, half-sympathizing with Paul, fond of Jew-baiting, took Sosthenes, who will have been chosen ruler of the synagogue after Crispus' defection, and beat him, right there before Gallio. He didn't care, one way or another.

His name has become a byword, a symbol of careless indifference. But hasn't Gallio been rather unfairly treated? In different he doubtless was, a cold, sophisticated gentleman of Rome; but anyhow he delivered the apostle from the hands and hatred of his enemies, Paul's own countrymen!

VI. THE GREATEST THING IN THE WORLD. 1 Corinthians 13

The glory that was Corinth's has been enhanced by the association of that city's name with one of the most famous passages in the Bible—yes, in universal literature; this thirteenth chapter of First Corinthians. The epistle was written from Ephesus, say, in the year 57. Dissension and factions had sprung up in the church at Corinth; and, alas! a chief bone of contention was, Which is the most important spiritual gift? Paul's reply:

"Love"—which they hadn't once thought of as a spiritual gift. Or rather, argues the apostle, love is the bond that joins together the various gifts, possessed and exercised by the several members of the Christian body, or congregation, into unity. "The love proves the faith and creates the hope" (Ian Maclaren).

Faith, hope, and love are not regarded as gifts in the narrower, technical sense; they are rather among the general gifts that every Christian should possess. We usually speak of them as graces, or, personified, the Graces. Yet by contrast, at the end of chapter 12, Paul pushes them

to the front, beyond all other particular and general endowments.

The five gifts used in illustration—tongues, prophecy, miracle-working, beneficence, martyrdom—were evidently the ones most popular at Corinth; and the "speaking with tongues" had caused the most discussion and contention.

All modern English versions and revisions substitute "love" for "charity." Charity happened to be used in our Common Version because of its similarity to the Latin *caritas*, "love." Latin was a familiar language in King James' day, and the version bearing that king's name originated in Latin texts of the New Testament. While the idea of charity in our present sense of the word is involved in love, the Greek word employed by Paul, *agape*, has of course a broader meaning. It is not the ordinary Greek word for love. H. C. Trumbull tried to bring out its real signification by the rendering "friendship-love."

Love, the supreme gift, can exalt, transform, magnify all the other gifts of which one may be possessed. It lends to them its sanctifying influence and power. The statements of the First Epistle of John, that "God is love" (4:16) and that his love perfects itself in faithful Christians (2:5), are a good footnote here.

Practical Questions for Class Discussion

- ¶ Would you attribute the fearfulness that overcame Paul at Corinth to lack of faith, or how would you explain it?
- ¶ How may we Christians today hear our Lord's reassurances in our times of discouragement?
- ¶ Does the fact that Paul earned his own living—at least mostly—when engaged in evangelistic work, have any application to ministers and missionaries today? What does Jesus say about it?
- ¶ What American great city might be compared, as to moral and social conditions, to Corinth?
- ¶ Do you believe that you possess some "gift" through which the Holy Spirit would operate "for the common good"? Honestly, are you exercising it?
- ¶ Give concrete illustrations, from your own experience, of fine speaking that is "clanging brass"; of religious prophecy, or religious knowledge, or faith, that is "nothing"; of charity and self-sacrifice that are mockery, because loveless.

Notes and Comment

"Faith, hope, and charity are the most beautiful things the human mind can imagine; and they mean to worship, to believe, and to love."—*A Dutch saying.*

"Faith makes strong, hope makes glad, love makes blessed."—*A Danish saying.*

One of my theological teachers has suggested that unless you understand "Christian" before the word "love" in this wonderful thirteenth chapter, it loses its force and significance. I am sure Paul was thinking of Jesus' love when he wrote especially verses 7 and 8. "Love plus Jesus is love hundredfold."

Our admiration for this matchless passage of Scripture, "Christianity's Magna Carta," "The New Testament Song of

Songs," must not be merely sentimental. It glorifies love not as something sweet and delightful, but as a practical desideratum. Nowhere is the apostle Paul more severely moral than here. "He makes love moral and morality a vital element in true love, as well as love lovable" (Niebergall).

"Faith is to trust Christ, hope is to expect Christ, love is to live Christ."—J. H. Jowett.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHRISTIANITY AS LOVE

Now abideth faith, hope, love, these three; and the greatest of these is love (American Revised Version).

So then Faith, Hope, and Love last on—only these three—and of them the greatest is Love (Twentieth Century).

So faith, hope and love endure. These are the great three, and the greatest of them is love (Goodspeed).

So, according to Paul, love is greater than knowledge, linguistic ability, native endowment, or fame; faith and hope are superlative attributes; love abides, endures, lasts on. Love is eternal. It surpasses them all.

Love, as Paul defines it, is not to be confused with the psychological slush sometimes exhibited by emotional youth in the name of a holy, lofty and noble sentiment. It is not to be restrained within the narrow bounds of almsgiving, as if giving away a few material things would constitute an answer to the question, What does the Lord require of thee? It is foreign to the desire of recognition for things done. It is patient, unobtrusive, sacrificial, tolerant. Love permeates life. It becomes a motive and a method.

Kirby Page opens his book, *Living Creatively*, with these words: "Mahatma Gandhi and Al Capone dwell in different universes. Wide and deep is the chasm which separates the noblest personality from the most depraved. . . A man at his worst differs from a man at his best as a swamp from a summit. Life is often colorless and barren when it might be radiant and luxuriant. . . Many experiences are debasing and destructive, rather than ennobling and redemptive. The range of human life is indeed infinite."

Love is radiant, luxuriant, ennobling, redemptive. Love is not something that is practised; it is a quality that possesses life and adds a glow to its surroundings, as the sun sheds light and warmth upon a cold earth.

A great preacher, in publishing a book of sermons, wrote in the preface: "Every one of these studies has grown out of a busy pastor's friendship with

some person in travail of spirit and seeking light amidst the mist and uncertainty of questioning and doubt. Each chapter, therefore, represents an intellectual battle in some youth for whom the pastor has cherished a great affection."

Love puts itself into the thought, passion and life of him whom it would serve, as stated by the preacher just quoted.

Have you heard the Chinese parable of heaven and hell? Strangely enough, the places are represented as identical. In hell there is a great company assembled at large tables well supplied with food. The guests are given chop-sticks seven feet long. Their efforts to feed themselves are futile, and they remain in a state of gnawing hunger, accompanied by continuous unhappiness. In heaven there is a great company assembled at large tables well supplied with food. The guests are given chop-sticks seven feet long. Their efforts to feed each other are successful and accompanied by satisfaction and happiness.

This Chinese parable recalls the words of Thomas à Kempis: "Without charity the outward work profiteth nothing, but whatsoever is done of charity, be it never so little and contemptible in the sight of the world, it becomes wholly fruitful. He that hath true and perfect charity seeketh himself in nothing."

Paul and Thomas à Kempis were idealists. Christianity is idealism. If we all could live it, if love as Paul defines it were regnant, the world's ills would disappear. Why don't we live it? Here is the obvious answer: Fame, the profit motive, desire to be at the head of the procession, the love of power—these and other passions blind us; we are caught by sin and selfishness, as Herodotus' crocodile was caught: "They bait a hook with a chine of pork, and let the meat be carried out into the middle of the stream, while the hunter on the bank holds a live pig, which he belabors. The crocodile, hearing its cries, makes for the sound, and encounters the pork, which he instantly swallows down. The men on the shore haul, and when they have got him to land, the first thing the hunter does is to plaster his eyes with mud. This once accomplished, the animal is dispatched with ease; otherwise he gives much trouble."

It is a rather crude analogy, to be sure; nevertheless, our appetites, ambitions, desires and satisfaction of temporary wants unite frequently to incite us to grab at the first indication of material gain. Social life has its meshes. The code of the "good fellow" seems to warrant behavior that sober contemplation, in the spirit of love for God, for family and for neighbors, would not for a moment tolerate. In a figurative sense we do get "mud in our eyes." It has been said that selfishness is at the root of all sin. Love, as Paul defines and describes its spirit and operation, is essentially unselfish.

Love cannot be selfish, cannot work alone. One stick lighted goes out. If several are piled together they will burn. One feeds the other. Love needs company. Love is not monastic. It cannot be isolated. It flourishes in the spirit of service.

"Lead me to the rock that is higher than I," cried the Psalmist. This then is the question before us: Shall we aspire or shall we sag and wilt?

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

It is always with deep humility and repentance that I approach Paul's Hymn of Love, recorded in 1 Corinthians 13. Instead of writing about it, I should now be silently studying it. There was a period in my years of adolescence when I read the chapter over every day, thinking that so I might better make it mine. This was followed by a period when each day I chose one quality of love itemized in that chapter and at night scored myself on my practice of that quality. Few were the nights then that I did not bow my head in shame and pray for forgiveness and strength to do better. Today again my head is bowed, for I am looking at the mark I gave myself in the following simple test. Before submitting it to you, you see, I tried it out on myself.

There are fifteen questions to be answered. Use the following marking system:

Always, five points; usually, 4 points; often, 3 points; occasionally, 2 points; hardly ever, one point; never, cipher.

In order to make an even one hundred per cent, five of the questions will have to be worth ten points instead of only five. I suggest that questions 1, 3, 5, 9, 11 be given this double credit. Of course, if you consider other questions of more importance, the class may make its own choice. This test is far from perfect. Some day I hope to work it over, but even with its imperfections it may have the same value for you that it has for me.

If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal.

1. Do I practise the things I say about kindness? (For example, on the day that I speak to others about the unfairness of the factory in our town, do I visit the neighbor who works in that factory?)

If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

2. Knowing how necessary sunlight is for growing bodies, do I help underprivileged children to have their share?

If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

3. Do I, along with my gifts to charities and missions, show personal friendliness to those benefiting from the gifts? (For example, do I contribute to foreign missions and also show friendliness in my attitudes and dealings with peoples of other races? If financial giving is limited because of funds, but one gives out of the little one has, and always shows friendliness, that one is entitled to a perfect score for this answer.)

Love suffereth long and is kind.

4. Am I patient when I am misunderstood and treated in an unfair manner?

Love envieth not?

5. Do I unselfishly rejoice in the good fortune that comes to my friends?

Love vaunteth not itself, is not puffed up.

6. Do I keep to myself the kind things that I do instead of telling other people about them?

Doth not behave itself unseemly.

7. Am I courteous and friendly to people for whom I do not personally care?

Seeketh not its own.

8. Am I willing to go without attention, recognition, and applause for what I do?

Is not provoked.

9. Am I able to keep my temper under trying—and sometimes not so trying—situations?

Taketh not account of evil.

10. Do I forget as well as forgive wrongs done me?

Rejoiceth not in unrighteousness.

11. Am I sincerely sad over the failure of others? (There is a strange perverseness in human nature that takes pleasure in the moral failures of others, because by comparison then we seem to be on a higher plane of righteousness.)

Beareth all things.

12. Borrowing the phrase of our young people, am I "a good sport" when misfortune and disappointments come to

me? Or as Paul would phrase it, am I content in whatever state I find myself?

Believeth all things.

13. Instead of being suspicious do I believe the best about others?

Hopeth all things.

14. Do I have a deep-down optimism that believes that God's purposes are being gradually worked out, and that his will is being done on earth as in heaven?

Endureth all things.

15. Am I patient with life: uncomplaining in the face of illnesses, losses, hopes deferred?

Love never faileth!

The Lesson Lived

Susanna G. Fisher

SUDDENLY CONVERTED

They . . . searched the Scriptures daily (Acts 17: 11).

There was one who went to hear Mr. Whitefield, a member of the "Hell-Fire Club," a desperate fellow. He stood up at the next meeting of his abominable associates, and he delivered Mr. Whitefield's sermon with wonderful accuracy, imitating his very tone and manner. In the middle of his exhortation he converted himself, and came to a sudden pause, sat down brokenhearted, and confessed the power of the gospel. The club was dissolved. That remarkable convert was Mr. Thorpe, of Bristol, whom God so greatly used.—*Spurgeon.*

NOT ALONE

For I am with thee (Acts 18: 10).

Sir Ernest Shackleton wrote of his experiences at the South Pole: "When I look back at those days I have no doubt that Providence guided us, not only across those snow-fields, but across the storm-white sea that separates Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterward Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.'"

WARRIOR'S POTATOES

Love suffereth long (1 Cor. 13: 4).

A Salvation Army officer tells of an old Maori woman who had won the name of "Warrior Brown" by her fighting qualities when drunk or enraged. She was converted and gave her testimony at the open-air meeting, whereupon some foolish person hit her with a potato—a nasty blow. A week before the cowardly insulter would have needed then to make himself scarce for his trouble; but what a change! Warrior picked up the potato without a word and put it in her pocket. No more was heard of the incident until

the harvest festival came round, and then Warrior brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.—*Earnest Worker.*

NO PLACE FOR SELF

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal (1 Cor. 13: 1).

If we want to be wise in winning souls and to be vessels meet for the Master's use, we must get rid of the accursed spirit of self-seeking. That is the meaning of this chapter in Paul's letter. He told the Corinthians that a man might be full of faith and zeal, he might be very benevolent, but if he had not love he was like sounding brass and a tinkling cymbal. I believe many men might as well go into the pulpit and blow a tin horn Sabbath after Sabbath as go on preaching without love. A man may preach the truth; he may be perfectly sound in doctrine; but if there is no love in his heart going out to those whom he addresses, and if he is doing it professionally, the apostle says he is only a sounding brass.—*D. L. Moody.*

LED BY THE SPIRIT

Hold not thy peace, for I am with thee (Acts 18: 9, 10).

"How do you account for Manley's going as a missionary?" asked one graduate of another, both representing a great Eastern university. "I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it's been years since I have heard from him. Poor fellow! A great career lost!" This was said at a class reunion. The speaker was the wealthy head of a great corporation, who has spent his whole time since graduation in making money. The other graduate was a distinguished journalist. The journalist took a letter out of his pocket and said thoughtfully: "I have a letter here from Manley. He wants to be remembered to the class, and he incloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and out-stations; a publishing house that ranks first in the East; a boys' training school that requires an outlay of \$25,000 a year, with an attendance of five thousand students; he has twenty-seven assistant workers in various departments. He is a close adviser to the governor of the province and a great power in diplomatic circles. Of course his circular does not say that, but I learned it from some missionaries connected with my own church." The other man was silent; then he said: "I apologize to Manley. I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is very small."—*Unknown.*

Order of Worship Service

(Merely Suggestive)

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Awake, My Soul, Stretch Every Nerve"; "O Master, Let Me Walk with Thee!"; "Saviour, Teach Me Day by Day."

RESPONSIVE READING.

I waited patiently for the Lord;

And he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay,

And set my feet upon a rock and established my goings.

And he hath put a new song in my mouth, even praise unto God:

Many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward:

They cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened:

Burnt offering and sin offering hast thou not required.

Then said I, Lo, I come; in the volume of the book it is written of me:

I delight to do thy will, O my God; yea, thy law is within my heart.

HYMN. Suggested: "Break Thou the Bread of Life, Dear Lord, to Me"; "Saviour, Thy Dying Love Thou Gavest Me."

SCRIPTURE READING. Suggested: Isaiah 6:1-8; Acts 26:9-19.

SPECIAL EXERCISES, such as Birthday Offering, Missionary, Evangelistic, or Temperance Talk.

HYMN. "My Hope Is Built On Nothing Less"; "Christian, Dost Thou See Them?"; "Hail the Glorious Golden City!"

PRAYER (by one of the teachers, the pastor, or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY'S AND TREASURER'S REPORTS.

HYMN. "I Would Be True, for There Are Those Who Trust Me"; "On Our Way Rejoicing"; "Hark, Hark, My Soul!"

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

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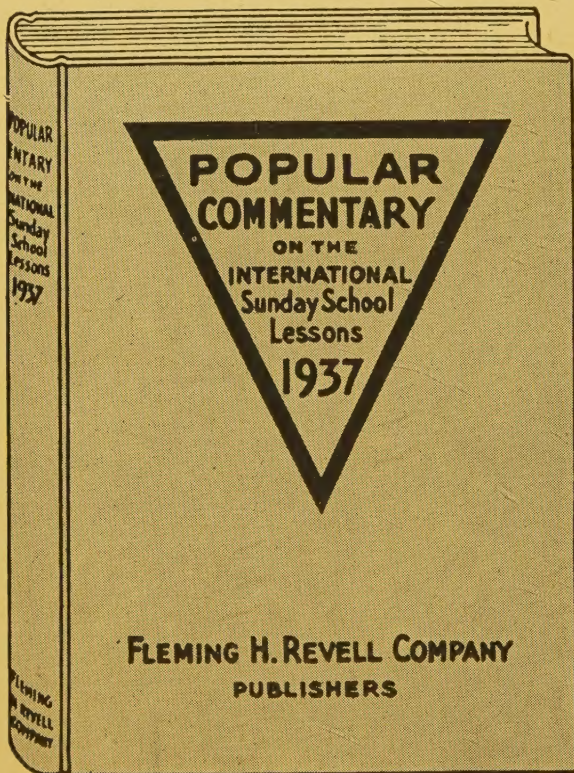
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